ZIONS HERALD

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WHERE THE METHODISTS WORSHIP

St. Paul's Methodist Church, Newport, Rhode Island

APRIL 24, 1946

FOR THIS WEEK'S THINKING

THIS TOWN OF OURS. An address, given by a prominent Methodist layman, urging church members to political action.

BETTY JORDAN, a member of the Belmont, Mass., Methodist Church and president of the Wesley Club at Boston University, gives us a report on the Second Annual Methodist Student Conference.

CHAPEL TALK: UNORTHODOX. Given by Professor Albert Morris of Boston University.

SPEAKING OUT. Bishop Herbert Welch, chairman, Committee for Overseas Relief of The Methodist Church, urges that Christians speak out.

PLUS BOOK REVIEWS, COMMENTS FROM READERS, NEWS STORIES, TIMELY EDITORIALS, AND REGULAR FEATURES.

READERS WRITE

Kikes, Koons, Katholics

"You may condemn and frown upon the K.K.K.—such was done against the Texas Rangers, also the British Red Coats. . . . I hold no brief for the K.K.K. nor do I know anything about them—you seem to be better informed; however, you and all of your church denominations are powerless to stem parental and juvenile delinquency. You dignitaries and ecclesiastics are quick to pass judgment and you were not appointed by the Judge of judges to so act—my point of view comes entirely from God's word. . . . The slogan of the K.K.K. used to be Kikes, Koons, and Katholics . . . as for the Kikes, you know as well as I do they are a menace to society; the Koons should be segregated and not allowed to reside with or near to white people . . . Katholics are idolaters and pay homage to an Italian Pope.

"As a national guardsman, volunteer fireman, and Coast Guard reservist, with well over 46 years of service (without compensation) I think I have a right to caution my country. Paul Reveres are needed in every hamlet, the *red coats are here!* Let's tell the world our only hope is 'Christ and Christianity.' "

Americanly yours,
J. Fred Carpenter,
Miami, Fla.

Appreciates Editorial

"May I express my deep appreciation of your splendid editorial on the denouncement of the Ku Klux Klan activities. I am sure it has proven helpful."

Willard Johnson, Vice-Pres.,
National Conf. of Christians and Jews,
N. Y. C.

Telegram of Approval

"Have just read your superb editorial on threat of military control. Especially appreciate your appeal for action. Your marvelous support and cooperation is more appreciated than words can convey. Please mail us a few additional copies."

Charles F. Boss, Jr.,
Commission on World Peace
of The Methodist Church

April 10th Z. H. Helped

"Tell Dr. Stidger the dark winter fell away and spring in all its beauty of sight and sound burst into my room with this week's copy of Zions Herald."

Priscilla E. Hedley,
Boston, Mass.

World Parish Chaplain

"Has any Methodist preacher ever covered a circuit of five points scattered over 7000 miles, in twenty-three days' time? If I remember my Methodist Church history, it would seem that this would be good for Francis Asbury or even John Wesley himself. All facetiousness aside, I have just returned from twenty-three days of temporary duty for the purpose of conducting religious services and rendering chaplain's assistance to ATC personnel of the five operating locations under this base unit. Traveling by air at all times, I was able to cross India twice, stopping at Agra, New Delhi and Karachi, and going down into southeast Asia to Bankok, Siam and Singapore, Malaya. I was accompanied on this trip by my assistant, Sgt. William J. Beasley, a member of the First Methodist Church, Vancouver, Washington.

"In addition to the regular work carried on at each place there was an excellent opportunity during each day for sight-seeing and visitation with Christian missionaries whom I sought out.

"At Singapore, Dr. Hobart Amstutz was a very gracious host during our three days' stay. At his invitation, I participated in the evening communion service and the next day he arranged for us to visit the classes and meet the faculty of the Anglo-Chinese high school and the Methodist Girls' School. Both sets of buildings came through the Japanese occupation in fairly good condition, although most of the furnishings, text books, and even the church furnishings had been removed. The girls' school buildings suffered the insult and indignity of being used as a 'comfort house' for the Japanese officers. Following the liberation, classes have been rapidly reorganized and both schools are functioning, although considerably handicapped due to lack of supplies and adequate furnishings. Dr. Amstutz seemed in good physical condition considering his long period of internment and the strain he had been under. He was anticipating leaving in a few days fo the States and perhaps by now has arrive there.

"Because of plane connections, it was nece sary for us to spend a total of six days i Bangkok, before and after our return fro Singapore. I have found Bangkok a fascina ing city and the Siamese a very friendly, fre dom-loving people. The Buddhist templ here are unlike any buildings I have eve seen for their architecture and use of colo The visit to the temples in the Royal Palac grounds is like something out of this worl I took a large number of snapshots here an hope that I will really have something wort showing. The Christian mission work ca ried on here is under the Presbyterian Boar and we enjoyed our visit to Bangkok Chris tian College and with Dr. Paul Eiken, son o the founder.

"Returning to Calcutta, we set off in th opposite direction to cross India. Our firs stop was at Agra. Agra is famous for th beautiful Taj Mahal which is actually a breath-taking as I had ever figured it woul be. Here too, is located an interesting projec of mission work, the Holman Institute. Eve since hearing Mrs. Everett O. Fisk speak t our high school young people in the parson age at Winchester concerning the life worl of her sisters in this school, I have been inter ested in it. Miss Warner, who was in charge conducted us through the school, explainin that the classes were small because of th voting that was taking place that day and th danger of disturbances. Directly across th street were several hundred Muslims i heated political discussions and meetings. I coming to the mission, we had to pass severa marching groups, waving flags and shoutin 'Jai Hind!' (Victory to India). The mem ories of Calcutta stonings was sufficiently vivid to make me apprehensive concernin getting caught in an unfriendly mob. As th school is located in an "off limits" section o the town to military, I thought it unwise t accept her invitation to return for dinner that evening.

"During our two days in New Delhi, we were able to contact Bishop J. Wascom Pickett, and enjoyed a most stimulating conversation with him in his residence concerning the leaders of Indian national life and India's hopes for the future. We also met Bishop Robinson, former missionary-bishop, now retired. We had a very interesting visit through the Butler Memorial School for Girls (Miss Clementina Butler will be delighted to hear this, I know). Also visited with a delightful young missionary couple, the Rev. and Mrs. Arthur Amreins, at the Ingraham Industrial School for Boys, located about 12 miles outside of New Delhi.

"At Karachi we attended a service-men's get-together in the parsonage following the evening service, sponsored by the Rev. and Mrs. Walter Thorne. This church was started by American Methodists, but due to the concentration of large British forces around here (Alexander was training his men for the defense of El Alamein) it was transferred to the English Methodists for responsibility. Karachi was the gateway to India and thousands of Americans had their first view of this country here when they landed by ship or by

ne. Now with the removal of all but a ll group of Americans, the Army chap- s have been withdrawn so that these men nd services at the Methodist Church, urch of Scotland and the Church of Eng- d.

t was good to return to Barrackpore and ack my suitcase. This has been a most eresting and thrilling experience and I ll always remember the visit to this far- g circuit."

ROGER E. MAKEPEACE,
Chaplain (Captain), USA.
Now stationed in India

ore on Bishop Oxnam

Bishop G. Bromley Oxnam is well capable defending himself regarding Roman holicism without my assistance. But I e exception to the Jesuit priest's remarks ut Ireland in his reply to Bishop Oxnam. fessor Ahern asks 'Why do Protestants en- such perfect religious freedom in South- Ireland whereas Catholics are persecuted Northern Ireland?' It is to laugh. I won- if this Jesuit priest has ever been to Ire- d. I have. I have been in both the north d the south. My brother and I, both Meth- st ministers, visited there thirty years ago. e Protestants had their parades in the city d County of Belfast, shouting, "No Home le.' The industry of the north is linen, d the people told us that if they got Home le there would be no market for linen, for me Rule would stop export of it, and the eels of industry would stop. Is that what . Ahern calls persecution? Or is it man's ht to earn and eat his bread and butter?

'We went from there to the south, the unty of Tipperary, if you please. We called a relative who was a butcher. He was a otestant in a Catholic town. He invited us lunch. He had two Catholic women em- yed as bookkeepers. He was uncertain to whether they would come to lunch or t. He said if they did have lunch, neither us young ministers was to ask the blessing table. He hinted that his meat trade gely depended on Catholics, and a little ng like that might put him out of busi- ss. That is how free is 'perfect religious edom in Southern Ireland.'

"We called on another friend in another unty in the south. These people told us of neighbor Protestant who kept a village re. He said or did something at which the tholics took offense. It came to the priest's owledge. The community was largely tholic. We were shown a small card about o inches square on which were the words— aguire is boycotted.' Those cards went to Catholics there. The doors of that little re closed for lack of trade. That is how rfect religious freedom is enjoyed in South- n Ireland.' Why does not Mr. Ahern take trip to Ireland and see for himself?

"I don't believe he need go as far as Ire- nd. Let him go to some of the towns and ies in his own Bay State where the school achers and officials are mostly Catholics, ith an occasional Protestant teacher. Let m ask those Protestant teachers how free is edom. I know. Does he?"

(Rev.) ALBERT E. WHITTEN,
Bridgton, Me.

"This Town of Ours"

A Methodist Layman Urges Political Action

BRADSHAW MINTENER
Chairman, Mayor's Law Enforcement Committee, 1946, Minneapolis, Minn.

"We are men and we are the masters of our fate" and the kind of a life we lead is largely in our own hands—the kind of a city we have and shall have is largely in our own hands.

What is "This Town of Ours?"

"This Town of Ours" has been what our forefathers made it. It is now and in the immediate future will be, what we are making it. In the long future it will be what posterity makes it. Our forefathers were men of vision, courage and pride. They planned a city of beauty, of homes, of prosperous industry, of culture, of people, if you please, with high ideals and character, because such people develop and maintain the type of a community which they wanted. They first tapped our reservoirs of natural beauty and of available power for industry, and gave to us the framework and the basic necessities of a city of which anyone and all could be proud.

I am proud of Minneapolis—at least I want to be. You and I want Minneapolis to be its potential best in every way possible. We have a physically beautiful city, fine homes, our world-renowned Symphony Orchestra, one of America's greatest universities, a citizenry, except for a small minority, which is law-abiding and home-loving, and certainly of above average intelligence and character. Almost every visitor to Minneapolis characterizes it as a "beautiful city." However, and paradoxically, it seems to me, federal officials in the past have frequently referred to and described Minneapolis as one of the five or six worst "Crime Spots" in the nation. Surely we are not proud of that kind of a reputation for this town of ours among those who know.

No one could or did deny that unsavory reputation. St. Paul was designated in 1934 by the Attorney General of the United States as "The nation's poison spot of crime." But St. Paul immediately accepted the challenge contained in that designation, waged war and won it.

I say to you that as a result of a determined drive by Mayor Hubert Humphrey and Chief of Police Ed Ryan, Minneapolis is certainly far freer from crime today than in July when these two gentlemen took office.

Whenever I think of my city or my country, the old proverb comes back to me—"Righteousness exalteth a nation, but sin is a reproach to any people."

If those who followed the founders and early settlers of Minneapolis had carried on with their same high purpose and resolve, I am sure that righteousness or integrity would have been here now to a greater extent than it is and that Minneapolis would be exalted and we would not be reproached by the sin or evil resulting from our indifference, apathy, and, until recently, our defeatist attitude, at least with respect to the matter of law enforcement.

The people want good government as was shown by a recent Gallup Poll, when more than 88% disapproved of spoils politics.

The kind of government we have in this town of ours will always be determined by the kind of people we have here and by the will and demands of these people or the majority of them, expressed in our democratic way.

From time to time we need a reappraisal of ourselves. Obviously, we in Minneapolis have too long supinely accepted laxity in law enforcement, the existence of crime and its inevitable consequences. We need a revival of elemental integrity—cooperation—sympathetic understanding—discipline and a deep-seated, intelligent respect for law and order and for the authorities whose sworn duty it is to enforce, without favor or privilege, our duly enacted laws.

Public opinion today is probably the most potent influence that can be exerted by the people or a majority of them at any time, on any question upon their elected officials.

We are public opinion—we create it—we determine its course. We will receive from our government just about what we invest in it and demand from it.

We must insure to every child its rightful heritage to a physically and men-

tally strong body, to honor, respect and decency. Is this fundamental obligation of our home today being neglected? I believe it is. Many of those who are the heads of homes and who have the opportunities and responsibilities have failed to teach youth to seek the guidance of God; to respect lawful authority; to treat others as they themselves would be treated in the unfailing light of the Golden Rule. The church has not failed because the church has not been given a full opportunity to fulfill its divine purpose.

We must participate more actively in the government of our community. We must put an end to our laziness and indifference with respect to matters about which the government of our community is concerned. We must take the responsibility of directing the work of those who are in charge of our government. We must all become *participating politicians* in the best sense.

Our kind of people must be the commando assault unit to spearhead and continue the battle for better, cleaner and more democratic government.

We must lead in the fight to create an atmosphere favorable to and a public opinion in support of law enforcement. We must mobilize our community and carry on a relentless fight against all of the forces which oppose directly or indirectly our now well-established program of law enforcement. The path has not been and will not be smooth. These entrenched forces who oppose law enforcement do not give up easily. "Unprincipled and greedy persons have grown fat and rich preying on youth." How well we know that in Minneapolis! Law-abiding citizens, by their indifference and apathy, condone the situations and conditions which endanger the normal and healthy development of our youth. This fight can be won if there is sufficient determination that it will be won. This is being demonstrated daily in our own beautiful city. We, in Minneapolis have never lacked adequate laws or legislation to safeguard our youth and law-abiding citizens against the pitfalls that demoralize, such as illegal drinking, gambling, prostitution, illegal racketeering, drugs and the rest. What was lacking, until last July, as I see it, was the courage and the will in high places to enforce the existing laws. Chief of Police Ed Ryan, under specific directions from Mayor Humphrey is doing an outstanding job of law enforcement in Minneapolis.

If there ever was a time when law-abiding, church-going, high-minded citizens with civic pride in Minneapolis, had an opportunity to arouse themselves and actively and wholeheartedly commend and encourage our mayor and chief of police and support the thing we have wanted for many years—fearless, fair but relentless law enforcement—that time is now.

I am absolutely certain that if the majority of the citizens of Minneapolis stop, think, and fairly appraise our situation in Minneapolis or inform themselves regarding it, they can make their approval of the present law enforcement program felt so strongly and effectively down at the city hall that the members of the city council and other city officials would not and will not dare to oppose any measure for the carrying out and continuance of this law enforcement program as they have in the recent past.

You may ask, "What can I do?" My answer is "Where there is a will, there is a way," so that if you and 10,000 people or more arouse yourselves and actively support the current law enforcement program, think of the power of public opinion you people will generate and the influence you will bring to bear and the weight you will carry.

We must all remember that our elected officials are very sensitive and responsive to public opinion that is crystallized, marshalled and focused on any given issue. After all, these officials are our servants. They work for us. Our taxes pay them, and they were elected to represent us.

Let me review a bit of recent history with you. I think it is fair to say that every mayor for many years, and certainly for the past ten years, has actually or impliedly promised, if elected, to enforce the laws in Minneapolis. Yet during the period of these past several years you and I know full well that our laws have not been enforced here in Minneapolis and the outside world has known and told us about it. We have had several unsolved murders. It has been a matter of common discussion and knowledge that gambling, prostitution, after-hour illegal sneak night clubs and other forms of illicit business have flourished for

(Continued on page 398)

Who's Keeper?

James E. Doty

Member of the North-East Ohio Conferenc attending Boston University School of Theology.

The other day a man came up to me aft I had preached on the text, "Am I my brot er's keeper?" and asked me this question all sincerity, "Why in the world should I ca what happens to primitive peoples of t world when they can be just as happy wit out Christianity as they can be with it? Wh should we bother them, and, besides, wh business is it of ours?"

My thoughts raced back to the Genesis a count where another man had asked the sam type of question in just as sincere a mann as the friend who asked me, "Am I m brother's keeper?" Cain expectantly waite for the answer to be "No," but fortunatel he is still waiting! We may look back upo that day milleniums ago and toss it off as bit of prehistoric nonsense that is nothing b a myth at best; but Truth says today wh Truth said then, "We are our brother's kee ers!" And now in days of atomic thinkin we are forced to be our brother's keep whether we desire to be or not!

But my friend is still waiting for the a swer to his question, "Why in the wor should I care what happens to primiti peoples of the world when they can be ju as happy without Christianity as they can with it? Why should we bother them, an besides, what business is it of ours?"

This past summer I had an unusual exper ence which I related to this modern "Doub ing Thomas" who was either attempting tear my sermon apart or was seriously doub ing the motivation to take the Gospel every people of the world.

I'll tell you why you should care wh happens to primitive peoples who are wit out Christianity, and why it's your busine and mine to see that we bother them," answered enthusiastically. "This summer spent eight weeks in the swampy, alligato infested Everglades of South Florida, whe the Seminole Indians have lived an isolat existence for over one hundred years. I sa little boys and girls three and four years age running about with horrible white sca the full length of their tiny arms and leg cross scars on their chests and backs caus by the Medicine Man at their annual Gre Corn Dance. When he would take the talo of an eagle or a great vulture and actual dig furrows into the child's small body; a amid the cries of the screaming infant, shou of glee would come from the proud paren I saw these same little boys and girls w bore large, circular scars on the right arn and legs caused by the Medicine Man, w took burning brands from the fire a twisted them in a plunging circular moti into the agonized child. All these practic and more are required of all Seminole ch dren, for the Seminoles believe a certa amount of blood must be sacrificed in t life, and that actual burning light must placed within them to guide them in tim of darkness after death.

"What place Christianity? Less than fo months ago one of the Seminole braves

ed to his people after attending the gov-
nent school for Indians at Cherokee,
th Carolina. There he came into contact
n Christians from Oklahoma, from North
olina, from the vast reaches of the West.
learned more of the pale-face called Jesus,
color of whose skin resembled more his
than the white man. He surrendered
life to Jesus, studied many years, was or-
ned in the ministry of the Christian
rch, and then returned to his people.
y rejected him, and for two wearisome
s he fought valiantly for his Christ with
success. Finally about a year ago the chief
dicine Man renounced his position among
people, and became the missionary's first
istian convert. Many began to follow the
f's action, for many had desired to do so
ore but were unable to until the Medicine
n had given his consent. In August, eight
nths after the first convert, I saw over
nty-five happy Seminoles crowd into a
ll, one-room building and sing with en-
siasm that would make our great historic
rches appear shameful, 'Jesus, Lover of
Soul' and 'What a Friend We Have in
s' and 'Blest Be the Tie that Binds.'
y sang in the two dialects of the Semi-
s, for the Indians from the northern part
the Everglades speak so differently from
southern brothers that the latter can
dly understand anything they say; and
sang in English with the words leaping
at us with new meaning:

'Blest be the tie that binds
Our hearts in Christian love:
The fellowship of kindred minds
Is like to that above.

We share each other's woes,
Each other's burdens bear,
And often for each other flows
The sympathizing tear.' "

You know, brother," he said, "I guess I
the hypocrite in the Christian church to-
, and I have lots of friends who are in the
e boat with me. I think you are right
ut this brotherhood business."
interrupted him. ''But this 'brotherhood
iness' isn't my idea; Jesus was the real
rce, and you and I are feebly attempting
make this tremendous idea click with the
rld."
Preacher, I'm for this brotherhood busi-
s 100% from now on, and here's a little
ething I picked up the other day:

'It's a strange world we live in;
Its wonders never cease,
All civilized people are at war,
All savages are at peace.'

iree, I am my brother's keeper, and what's
re, I see why!"

Northeastern Jurisdiction

FALL CONFERENCES—1946

nference	*Date*	*Location*	*Bishop*
e	Sept. 4	Meadville	Straughn
w Jersey	Sept. 26	Ocean City	Corson
sburgh	Oct. 2	Indiana	Straughn
rto Rico	Feb. 12	Ponce	Flint
Virginia	Sept. 18	Wheeling	Straughn

Speaking Out

BISHOP HERBERT WELCH

An old and sagacious friend came one morning into my office, obviously perturbed. "I went to a Christian college dinner last night," he began. "It was given by the alumni and it was all on a high plane. There was much talk of the old college spirit, of lofty ideals, and of service to humanity. There was even one quotation of Scripture, which, however, was used to give point to a joke. But so far as any reference was expected to Christ or Christianity as having a vital relation to the college, there was nothing. When I remarked upon this to the able and devout president, he seemed not to be aware of any serious omission.

"Now, I ask you, am I too old-fashioned, am I out of date, when I suggest that a college built on a Christian foundation by Christian funds, supported by a Christian constituency largely because it is 'Christian,' is not living up either to its history or to its opportunity if, on a significant occasion, it ignores the very source of its existence and its strength?"

My friend's question troubled me. I recalled what another trusted colleague, graduate of a Christian college, had told me of his experience. He went back to his alma mater for commencement. The gifted president preached a baccalaureate sermon, perhaps, rather, it should be called a baccalaureate address. It was learned and fluent and ethical, but, said my friend, "there was absolutely nothing in it which could not equally have been spoken by a Confucian!" Actually, the president had nothing more to give to his students as he sent them out into the world than they might have received had they been graduating from a National University in China!

I began to ask myself whether these cases represent a general trend, or are only isolated and unhappy incidents. One must not generalize too hastily on two or a dozen instances. And one must not pronounce judgment too dogmatically. I remember that it was our Lord Himself who declared, "Not every one who saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in heaven." It is unquestionably true that "the letter killeth, but the spirit giveth life." When good John Wesley in his day came across some ignorant and fanatical men who appeared to him "pert and self-sufficient animals, bawling the name of Christ so as to give an appearance of superior piety, he had no use for them. It is not mere mention of the name of the Master, not mere profession of loyalty to Him which is the Christian imperative, but "the acknowledgment of God in Christ," not only "accepted by the reason," as Browning has it, but evidenced by the spirit and the life, that is of the essence.

However and nevertheless, these considerations do not quite remove my misgivings. Have we not all become aware of a strange reluctance in many Christian quarters to make open avowal of allegiance to Jesus Christ? The political leaders of our "Christian nations" do mention the name of God more or less casually in formal proclamations, but Chiang Kai-shek seems to be the only ruler to talk of Christ the Savior, and the principles of Jesus as the necessary foundation for a sound national life; and General MacArthur is conspicuous when he strikes a positive Christian note in a public address.

Too often our colleges, as they grow larger and richer, soft-pedal their church connections and seek to be known as centers of research and distinguished scholarship rather than as builders of character. The head of one of our well-known academies has only lately asserted, as he surveyed the educational landscape, "Those schools and colleges which show real concern about the spiritual level are so few as to be voices in the wilderness." And Dr. Roy Elliott, in his recent volume on "Church, College and Nation," says pointedly: "A baneful superstition has grown up, the belief that the college divorced from Christianity can give its students a true and well-rounded view of life and the universe. . . . The college which the church established seven hundred years ago to study the natural world illumined by the spirit of the Incarnate God, has become, in division from the church, her most effectual opponent, the subtlest and surest instrument for undermining belief in her divine Master. The religion of the average

(Continued on page 406)

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EMORY STEVENS BUCKE, Editor — HOWARD N. ATWOOD, JR., Publishing Agent

Special Contributors

CHARLES D. BRODHEAD — WALTER L. NATHAN
H. ELLIOTT CHAFEE — HAROLD W. RUOPP
WILLIAM G. CHANTER — RALPH W. SOCKMAN
RAYMOND H. HUSE — WILLIAM L. STIDGER

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First Week After Easter

Romans 6:2-11; Luke 24:13-35.

SEE THE BOOK OF WORSHIP

Continuing Paul's discussion of death in Christ, a figure of speech that has always been difficult to enjoy, we see that Paul used the word to make emphatic his belief that adoption of the Christian way necessitates the complete separation of one's usual ways from the new life. It is rigid doctrine!

Paul says, however, that there is a resurrection from this death. "For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his." Thus death does not take on a negative meaning such as has been read into the matter by some pietists—it becomes part of a process of immortality or regenerated living. If one overcomes his sins, the Christian believes that there is a positive way of abundance for him to follow; he does not stop sinning just to stop sinning! He ends his self-centered program of living to begin a new effervescent way of living. He ceases being negative to begin being positive. Thus he dies first in order to be reborn.

The second lesson is that great human interest story about the two followers who met Jesus on the way to Emmaus following the crucifixion. Their minds and souls had been filled with the tragedy of Christ's death. Death to them—as to most of us—indicated finality. It was all over and the hope of a better world had died with Jesus. But despite all of the discouragement, the presence of Jesus could not be avoided on that famous walk to Emmaus: "O foolish men, an slow of heart to believe all that the prophets hav spoken! Was it not necessary that Christ should su fer these things and enter into his glory?" Eve man does not grasp this immortal idea of Jesus. Th is the post-Easter story which carries the lasting an living effect of the ageless Christ.

Belief that Matters

The National Religion and Labor Foundation h recently held its annual convention and has produce some findings that ought to be of significant intere to every churchman. In the section of their report u der the heading, "Religious ideals, beliefs and convi tions that make it necessary for religious persons an groups to align themselves with organized labor" th following conclusions are made:

A BELIEF IN A LIVING GOD. The basic belief that makes it necessary for religious persons and groups to align themselves with Organized Labor in its struggle for security, peace, and freedom, is a belief in a living God,—a God of love and justice, who is working for the establishment of His commonwealth and that of man upon the earth, for the establishment of a planned society with economic abundance; a God not of the "status quo," but a "Revolutionary God," who is seeking to change us as individuals and to change our economic institutions so that we as individuals will use our talents, be they one or many, in working for the common good and for the achievement of social justice, and so that our economic institutions, instead of allowing a scarcity of goods, will produce an abundance of the necessities of life for all.

A BELIEF IN THE GOD OF MOSES. The God of Moses, who is our God as well, inspired Moses, when he saw his people compelled to make bricks without straw, subjected to a speed-up process, to lead them on a walk-out from the land of Egypt through the desert to the Promised Land.

A BELIEF IN THE GOD OF THE OLD TESTAMENT. A God who, according to the books of Exodus, Leviticus and Deuteronomy,commanded employers not "to oppress a hired servant that is poor and needy"; a God who, according to Amos, prompted him to say, "Take away from me the noise of thy songs and let justice roll down as waters and righteousness as a mighty stream"; a God who, according to Micah, inspired him to say, "What does God require of thee but to do justly, to love mercy and to walk humbly with thy God."

A BELIEF IN THE GOD OF JESUS. A God whose spirit anointed Jesus to preach the Gospel to the poor, who in Jesus' parable of the Day of Judgment required the nations of the world, as well as individuals, "to feed the hungry, to clothe the naked and to visit the sick and those in prison" if they desired to enter His Kingdom; a God who motivated Jesus to drive out of the temple the money changers who were robbing the poor; a God who sustained him when he went to the Cross.

A BELIEF IN A GOD OF GRACE AND FORGIVENESS. A God who, when we are frustrated by our own sins and shortcomings, will give us courage to begin anew, a willingness to sacrifice, and the strength to go to a cross if need be "for their sakes"—for the greatest good of the greatest number of God's children.

A Sample Letter for Departing Parsons

The following excerpts speak for themselves. We e purposefully deleted the places mentioned in letter and the names involved. We place it on the orial page because, what with spring conferences ing and the annual "shakeup feeling" caused by event, we think that both pastors and laymen ht to contemplate the matter.

When I leave the pastorate of —— Church on May 1st o go to First Church,——, I shall take with me as pleasant, sting memories the pastoral relationships I have had with nany of you. It has been my privilege to share with you n the joyous occasions of marriages, the loneliness of ereavements, the intimacy of the conference hour. It has een good at times to feel that God has seen fit to let me e his instrumentality to guide some of you into a public onfession of faith and membership in the Christian Church. have baptized many of your children, and shared with you n more ways than could easily be counted.

When a minister leaves a parish he takes with him all uch precious memories. He does not cease to cherish them. ut it is a matter of professional honor that when one leaves e bequeaths all prerogatives of the pastoral office in that lace to whoever may be his successor. Most ministers agree nat it is unethical for them to return to perform pastoral unctions, such as funeral and marriage services—after the nterim pastorate, at any rate; for these intimate pastoral elationships henceforth belong to one's successor. The eople of the church learn to love and trust whomever they all to lead them as shepherd of the flock.

I say this because if past experience is at all indicative of vhat usually happens, some of you may be inclined to ask ne to return from time to time on such occasions. —— is ot far geographically from ——, and that might be a natual impulse on the part of some of you. I know you will nderstand when I say I am sure you will call upon whoever will be your minister in all cases of your need of pasoral help. It is not hard-heartedness on a minister's part o take such a stand—it is the least one can do for one's sucessor as he moves amongst you.

Is There No Other Choice?

he present discussion about Spain and Mr. Franco ningly centers about choosing either communism fascism. A well known supporter of Franco said his editor privately that until he was sure that mmunists would not take over in Spain he would tinue to support Franco and his admittedly fascist me.

ur own State Department, through its spokesman JN, has adopted the very same position as that of supporter of Franco. This is a moderated view n the one which our State Department had previy announced concerning Franco. The comproed and ineffective attitude now announced is as ows:

All major powers agree that Franco must go; they disagree on how to get rid of him.

United States and Great Britain would like to see Franco replaced, but would not like to see him replaced by a communist.

3. No nation believes that UN should indulge in intervention, because such indulgence would cause civil strife.

Surely it would not violate any sensitive feelings if we began an all-out offensive for democracy in Spain! Must we accept this high-school-debater syllogism that we must have either fascism or communism? Democracy arises quite naturally from the people, if the people are given a free chance to say what they want. If we conducted free elections in Japan, surely we ought not shy away from guaranteeing free elections in Spain.

There is another choice. Freedom can come to Spain and to the world if we of the democracies will begin to guarantee the four freedoms. It will be far less costly for us to act now than to allow this cancerous power of fascism to grow into respectability.

More D. A. R. Reform

If Clare Boothe Luce is not representative of the D.A.R., then it is true that she is causing more harm than good by establishing a committee in the name of that organization designed to end racial discrimination. Reforms that are effective take place within these organizations and there are many loyal D.A.R. members who are working effectively in breaking down racism within that group.

Several weeks ago we cited the action of the Connecticut Daughters who passed a strong resolution urging their national organization to open Constitution Hall in Washington to artists of ability irrespective of race or creed. Throughout the nation various state chapters are considering similar proposals. This is the way to accomplish justice.

It is true that Mrs. Luce is a D.A.R. She ought to continue her work of reform inside her organization, however, and not through an outside organization. We hold no brief for the system of expediency as expressed by officials of the D.A.R. Simply because race prejudice is sanctioned in Washington, does not mean that race prejudice is justifiable. We admit that there are tribes of head-hunters in the world, but we do not condone the practice of head-hunting.

Mrs. Luce is an intelligent Congresswoman; she knows that the way to get legislation passed is to pass it through the regular channels of legislative procedure. These procedures have been set up through democratic processes. The very same situation must hold in the noble cause of ending racism amidst the Daughters of the American Revolution!

Methodist Student Conference

BETTY JORDAN

Spring fever has come to the campuses of New England. That "Let's-get-away-from-it-all" feeling hit 140 students on the last weekend in March and sent us all scurrying to Springfield, Mass., for the Conference. Of course, you know Conference with a capital "C" among New England students could only mean the Second Annual Methodist Student Conference, held at Trinity Church, on March 29, 30, and 31.

It seemed to many of us who had been to the National Methodist Student Conference in December that we were back at Urbana again. The church looked so much like the Wesley Foundation Building at the University of Illinois, the games and songs were the same, the high spirits of the students were just as inspiring, and there to greet us on the first evening was our old friend, Dean Walter G. Muelder, talking on the "World Crisis" again.

The dean told us that the world still faces the same conflicts it faced before the war. These include the conflict of nationalism and national sovereignty, the conflict between East and West, the color problem, world imperialism, and world enterprise. He said that it is up to the United Nations to solve these conflicts.

On Saturday morning and afternoon the conference planners succeeeded in finding a way to make us wish we were four different people. The theme of "World Community" was divided into four topics with four speakers leading discussions concerning these topics. These groups featured Dr. Eddy Asirvatham on "World Religions"; Dean Walter G. Muelder on "World Economy"; Professor Mark Rand on "World Government"; and Professor J. A. C. Fagginger Auer on "World Education."

Dr. Asirvatham, another of our friends from Urbana, in discussing the world religions, said that our attitude toward other faiths should be one of reverence, understanding, and sympathy. To reach this attitude we should study the religions of the world sympathetically and get rid of our attitude of knowing the whole and only truth. We should build up what Christianity has to offer and help other religions where they are inadequate, by the best that Christianity has. Dr. Asirvatham compared the content of the different faiths according to their attitudes toward God, man, sin, and salvation.

In the afternoon the religions group heard from three students representing Judaism, Mohammedanism, and Buddhism.

The "World Education" group lead by Professor Auer pointed out that because of the destruction in Europe, students will be coming to the United States for education for many years. This will give us an opportunity to create goodwill and promote uniformity of education throughout the world. We should make friends with these foreign students and help them because they have much they can give us in return.

Dean Muelder in speaking to the group on "World Economy" stressed the importance of the exports of a country exceeding the imports if we are to create a world community. He discussed factors which might cause a nation to recourse to a protective tariff and other ways in which economics can contribute to a world community.

On Saturday morning Dr. Asirvatham spoke on the "World Church." He defined the church as "the visible symbol and practical ideal of Christian living.

Religious Freedom and Democracy

An address delivered by Bishop G. Broml Oxnam on March 27th at the Ecumenic Conference at Trinity Church, Boston.

(Continued from last week)

As Protestants, treasuring our Protesta heritage, we are resolved to maintain and extend religious liberty, until at last eve man shall possess the precious privilege worshiping God according to the dictates his own conscience.

PROTESTANT PRINCIPLES AND DEMOCRACY

The fundamental principles of Protestan ism are congenial to democracy. They are e sential to democracy.

American Protestants believe in the separ tion of the Church and the State. It is fo that reason that they are opposed to the a pointment of a diplomatic representative the United States to the Vatican. We ar likewise opposed to the continuance of "personal representative of the President" the Vatican. If it be true that certain i formation was available during the War, an that as a war measure it was deemed wis to have such a "personal representative," ce tainly, with the war over, the validity of suc an argument is questionable. It is to b doubted that the "information" is the i formation a democracy needs. When Franc whom our President does not like, can hid behind the vestments of a hierarchy, and called a "son of the Church" and Franc Spain is designated "Christian Spain," the words cease to have meaning, and inform tion from sources that can be so confused i the use of terms is of little worth. Ho can any American who fought to extirpa fascism from Italy and Germany condone th fascist régime of Franco Spain!

It is also because Protestants believe in th separation of Church and State that they a determined that public funds shall not b used for sectarian education. There are mo than five hundred colleges and universiti related to Protestant Churches in the Unite States. We do not, we would not, ask publ support for these schools. We are opposed the endeavors of the Roman Catholic Churc to secure public support for their priva schools. The logic of their position is to e tablish also a Presbyterian school system, Methodist school system, an Episcopalian an a Baptist system. Is there to be a Jewish scho system? Among the Japanese of the Wes are we to set up a Buddhist system for tho who are Buddhists? Are all of these systen to be supported by public funds? Is the any reason that would justify the support Roman Catholic sectarian education? Publ education is one of the bulwarks of demo racy. It is the duty of government to pr vide educational opportunity for every Ame ican child. Decisions in this matter a reached democratically, and deserve the su port of loyal Americans. It is not the duty the State to support sectarian education. Th is to cross the line that separates Church a State.

All forms of Christianity affirm the digni of man, and this affirmation is basic to demo racy. But democracy demands more than t

gnition of man's dignity. It insists that dom is essential to the development of individual. True, it is freedom under , but it is law to which the individual e consent. Government derives its just vers from the consent of the governed To ect that freedom, civil liberties are writ- into the fundamental law of the land. n must be free to discover the truth that ngs greater freedom. The right of private gment which is a fundamental Protestant nciple is also a cardinal tenet of democracy.

THE FREE MAN AND THE FREE MIND

n a democracy, a man in freedom makes ividual decisions. His decisions are not to made for him by a political party, by a der, by a church. In democracy, there is scientific hierarchy that says to the trained archist, "This is the truth." Each scien- patiently presses on, and from his research w truth comes to man, and all men are richer. Protestants refuse to believe that eligious hierarchy possesses all the truth ut God. They reject the dogma that man dependent for his salvation upon a priestly ss or a system of sacraments controlled by t priestly class. They hold that the indi- ual stands in immediate relation with God, t the individual may bring the devout and licated mind to the study of the Scrip- es, and may himself interpret them; that individual is saved by faith. We speak, refore, of the universal priesthood of all ievers.

We see in this faith the necessary under- ding of democracy. Democracy envisions ree man exercising his private judgment, ching individual decision concerning the n for whom he will vote, or the measure will support. Democratic man refuses the ckles of all doctrines, whether political, nomic, or ecclesiastical that insist upon a rarchy that makes decisions that he must y. In democracy, there is no oligarchy, hierarchy, no leader with the right to say ou must." In democracy, we together say e will."

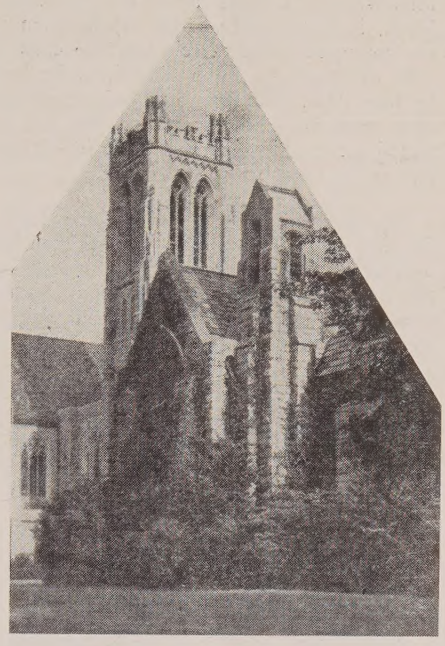
The Fuehrer principle of fascism, the dic- orship of the proletariat doctrine of com- nism, the attempted mastery in democ- y of the people as a whole by sections of community bent on securing special priv- ge—all are repugnant to the fundamental nciples of democratic faith. The whole cept of totalitarianism, whether it is a manent policy as affirmed by the Nazi or emporary expedient as declared by the mmunist, contradicts the democratic doc- es of liberty. The denial of private judg- nt in the realm of religion is likewise a udiation of democracy. The assumption t a hierarchy alone is qualified to make isions for free men in the realm of faith of the same cloth as the assumption of ism that a political hierarchy has the nt to make final decisions in the realm of itics.

Fascism presented at first a spectacle of a ghty mass moving in splendid precision ard pre-determined goals, and some were ght in the hypnotic undertow of great ades, the Fuehrer's voice, and the tempo- y satisfaction of having no longer to think

(Continued on page 399)

He said that we are on our way to having a world church. Such a church ought to be a united and brotherly church, an evangelizing church, made rich by the cultures of the world. It should be a socially sensitive church, not just a club.

On Saturday afternoon our creative instincts were given an opportunity to express themselves. We had our choice of four conference projects. The community project carried out a youth visitation program in Springfield, another group painted and repaired toys and furniture for the church, and a third joined the choir in preparation for the Sunday morning service.



Tower of Trinity Church

The fourth group exhibited their artistic and dramatic talents by drawing the flags of the world on the tablecloths for the banquet and by preparing fun skits for entertainment. Those who were there will long remember such skits as Professor Stanley Martin's "Farewell Address to His Grandmother," or the illustrious people in the cast of the "Gathering of the Nuts."

Paul T. K. Lin, past president of the Chinese Student Christian Association, was the speaker at the Saturday evening banquet. He stressed the need "of a realization of students that they must unite to carry forth a religious faith, to solve the crisis in our religious, social, and economic world." He spoke on the meaning of the present crisis to students. It is our privilege and duty to bring forth and direct a new world, which is still unborn. He said that today we are in a transition period, between an old dying age and a new age, which we students must take the lead in founding upon Christian ideals.

More echoes from Urbana—The lights dimmed so that only small bits of stained glass sparkled in the chandeliers. The congregation became silent with awe. The beautiful chancel of the church suddenly issued forth the mighty chords of a Bach fugue as though the very stone was suddenly turned to music, as though the gently swelling Gothic arches, the intricate wood carving, the gold and tapestry were blending themselves into a glorious praise and worship of the cross which was the center of everyone's attention.

So began Richard Ellsasser's brilliant concert on Saturday evening. To put such music into words would be impossible. It is enough to say that here again, as so many of us had before on New Year's Eve at the Urbana Concert, we found the "master who can meet the crisis." Here again we laid down our fears and gained renewed inspiration that through our help and work, and through the grace of God our Father, his "Kingdom could come and his will shall be done on earth."

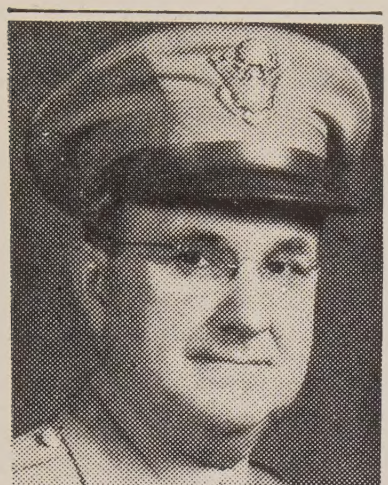
The Rev. Stanley Martin addresses the nominating Committee while Dr. Earl H. Furgeson (at the extreme right) eats a cupcake

Later in the evening a worship service culminated our feeling that we had brought the spirit of Urbana back to New

(Continued on page 399)

PERSONS

New York—Chaplain Harry C. Fraser (Colonel), a Methodist minister of the North Carolina Conference, was recently honored with the Legion of Merit for distinguished


Signal Corps Photo

service in the office of the Chief of Chaplains. The citation reads: "He organized and effectively directed the Air Liaison Division and his able dissemination of information dealing with religious and denominational activities in the Armed Forces was invaluable to the morale of the Nation."

Colonel Fraser has been a chaplain since 1917 and in the office of the Chief of Chaplains for the past four years.

Mrs. Ella M. Brown, a member of the Wilmot, N. H., Methodist Church, observed her 80th birthday anniversary on April 12th at the home of her son in Quincy, Mass. Mrs. Brown taught for fifty years in Methodist Sunday schools, has been active in the Junior Epworth League, and in the W.C.T.U.

Mrs. E. V. Hinchliffe, widow of a member of the New England Conference, has recently returned from St. Petersburg, Fla., to her home at 1179 Main Street in Athol, Mass.

The Rev. Stanley B. Vandersall has relinquished his position as editor of the *Christian Endeavor World* to enlarge his work as general secretary of the World's Christian Endeavor Union, specializing in the foreign work. Miss Constance Garrett has become the new managing editor in Dr. Vandersall's place.

Miss Dorothy May Booker, daughter of Joseph H. Booker of Acushnet, Mass., became the bride of the Rev. Wesley Dennis Osborne, assistant pastor of Mathewson Street Methodist Church in Providence, R. I., at a ceremony held on April 6th at the Uncasville, Conn., Methodist Church. The groom's father, the Rev. Melville E. Osborne of Brockton, Mass., conducted the service. The bride, who made her home at the Uncasville Methodist parsonage, with the Rev. and Mrs. Albert W. Jackson, is a graduate of the Norwich, Conn., Free Academy, 1940, and the Buffalo Deaconess Hospital School of Nursing, Buffalo, N. Y., 1945. The groom is a graduate of Boston University College of Liberal Arts, 1935, and Boston University School of Theology, 1943.

Ernest Hamilton, the son of the Rev. and Mrs. Wilfred D. Hamilton, of East Wareham, Mass., is announced as the valedictorian at the commencement exercises of the class of 1946 of Wareham High School, to be held in June. Mr. Hamilton not only leads this class with his scholastic record, but has attained a record that is very high in the history of the school.

Philadelphia (RNS)—Miss Anna Jarvis, founder of Mother's Day, at 83 has seen her idea grow into an international institution. She began the movement as a tribute to her own mother, Mrs. Anna Reeves Jarvis, daughter if a Methodist clergyman who had been an active social influence in the family's original home town of Grafton, W. Va. Mrs. Jarvis died here on May 9, 1905. A year later her daughter invited some friends to join her

Religious News Service Photo

here in an informal tribute to Mrs. Jarvis. The following year a church service was held at Grafton, and from it grew the idea of a tribute to all mothers. Miss Jarvis, blind and failing in health for some time, is in a sanatorium at West Chester, Pa. As she is penniless, funds for her support are donated by a group of old friends.

Louis St. Clair Burr, of South Windsor, Conn., secretary of the Hartford Real Estate Board for the past 14 years, died at his home on March 16th. Mr. Burr was superintendent of the church school of South Methodist Church in Manchester, Conn., for thirty years, and had been a life-long Methodist until the Burrs moved to New Windsor eight years ago and joined the First Congregational Church. Mr. Burr is survived by his wife, three sons, a daughter and eight grandchildren.

Dr. E. Roy Myers, the Rev. Allen E. Claxton and the Rev. Bernard Clausen will speak at the Sterling Camp Meeting to be held th summer at Sterling, Mass. Dr. Myers, no superintendent of the Meadville District the Erie Conference, will be the daily chap preacher. Dr. Claxton, minister of Broadwa Temple, N. Y. C., will speak on Sund afternoon, July 21st; and Dr. Clausen, mini ter of First Baptist Church, Pittsburgh, P on July 28th.

The Ninth Annual Choir Festival, und the direction of Dr. H. Augustine Smit will be held at Trinity Church, Boston, c Sunday afternoon at 4.30, on May 5th. Th festival is sponsored by the Boston Are Council of Churches and is assisted by th Choir Directors Guild.

On the program of the 117th session the New Hampshire Annual Conferen which meets at St. John's Methodist Churc Dover, N. H., May 1st to 5th, are the follov ing excellent speakers: Dr. James S. Chub associate secretary of the Board of Evange ism; Dean Walter G. Muelder of Bosto University School of Theology; Dr. G. Ra Jordan, professor at Candler School of Th ology, Emory University, Georgia; D Charles E. Schofield, editor of Adult Publ cation of the Board of Education; Dr. Du ton S. Peterson, minister of the Methodi church in Odessa, N. Y.; the Rev. Jac McMichael, executive secretary of the Met odist Federation for Social Service; Bisho Lewis O. Hartman, resident in the Bosto Area; the editor of Zions Herald; an Bishop Alexander P. Shaw, resident in th Baltimore Area of the Central Jurisdictio

Polish Churchmen at Reconstruction Sessions

Geneva (RNS)—The plight of the Polis Protestant Church was described by thes three churchmen at meetings of the Depar ment of Reconstruction and Inter-Church Ai of the World Council of Churches here. Th Rev. Zygmunt Michelis, secretary of the P lish committee and Lutheran pastor fro Warsaw (left), told the group that th Church in Poland is in a more serious pligh than that of any other European countr

Religious News Service Photo

Shown with Mr. Michelis are the Rev. Ko stanty Najder, a Methodist (center), and th Rev. Leonid Jesakow, also a Methodist. The are respectively chairman and treasurer the Polish committee.

Congress Asked to Extend Life of OPA

Washington, D.C. (RNS)—Rep. Adolph ath (D.-Ill), speaking in favor of main- ing the Office of Price Administration hout amendments for another year read Congress a long list of church leaders who e endorsed extending the agency's life.

The persons he mentioned and the or- izations they represent are: Ray Gib- s, executive secretary of the Council for ial Action of the Congregational-Christian urches; Bishop Lewis O. Hartman, presi- t of the Methodist Federation for Social vice; Mrs. Henry A. Ingraham, president the National Board, Young Women's ristian Association; Ruth Craven, executive retary of the National Council of Catholic omen; Mrs. Joseph M. Welt, president of National Council of Jewish Women; ry McLeod Bethune, president of the tional Council of Negro Women; and elma Stevens, executive secretary of the oman's Division of The Methodist Church.

The Rev. Richard Kellogg, superintendent the Northern District of the New Hamp- re Conference reports that his conference gone over the top in the Evangelism em- asis of the Crusade for Christ. With a ota of 1679, this conference has received cessions and transfers totaling 1724.

A joint meeting of three Committees of teen, appointed by three of the conferences the New York Area, was held April 10th Methodist Headquarters, 150 Fifth Ave., th Bishop G. Bromley Oxnam presiding d the Rev. John M. Pearson as secretary. e committees, authorized by their confer- ces, considered the following matters: Dis- ct boundaries, church extension, the re- onsibility of New York Methodism to the egro population, public relations, education d evangelism. The next meeting will be ld on June 21st.

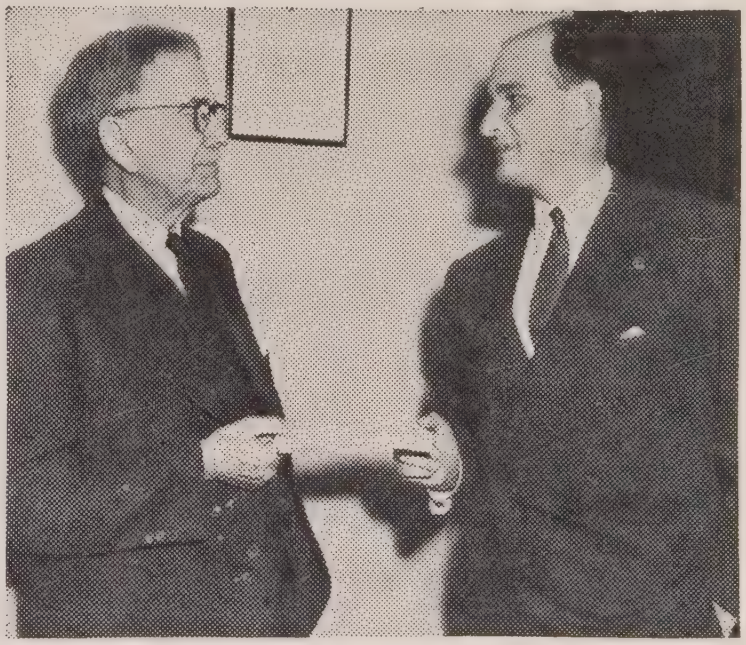
The newly organized Protestant Council of ew York has created a Human Relations mmission "to give leadership to the Prot- ant community of New York in bringing ristian principles and influence to bear on issues of human relations and human elfare." Among the members of the com- ssion are the following Methodists: Profes- F. Ernest Johnson of Teachers College, lumbia University and the Rev. Samuel Sweeney, pastor of St. Mark's Methodist urch, New York City.

Rome (By Wireless) (RNS)—Only 42 out 2,700 priests of the Ukrainian (Ruthenian) stern Rite Church have accepted the "seces- n" from Rome announced by a so-called uncil of Bishops in Lwow last month, servatore Romano declared here. The ni-official Vatican newspaper replied to ims made by the Moscow Radio that the thenian church had finally thrown off the ower lust" and "arrogance" of the Vatican returning to the Russian Orthodox urch. Osservatore asserted there are still er three quarters of a million members of Ukrainian Church in the United States d Canada, as well as sizable colonies in South America. In addition, it said, there are tens of thousands of faithful Ukrainian Catholics in Slovakia, Hungary and other areas.

Geneva (By Wireless) (RNS)—Frank Northam, British Methodist layman, has arrived here to become business manager of the Material Aid Division of the World Council of Churches. Richard Matthey, of Switzerland, has been appointed full-time purchasing agent for the division. An accountant by profession, Northam will relieve acting director Dr. Sylvester C. Michelfelder, American Lutheran representative, who will become chairman of a staff committee directing material aid work. Dr. Michelfelder expects to devote more time to his duties as executive secretary of the Lutheran World Convention. Northam, who is 31, recently served with the British Food Mission in Washington, D. C. Before the war he worked for a firm of accountants in Germany and Eastern Europe, and during the war was with the British Ministry of Food, later becoming special supply assistant to UNRRA in London. He went to the United States last Fall. His wife is the former Josephine Batchelder, of Los Angeles.

A Congress on Civil Rights will be held in Detroit, Mich., on April 27th and 28th, to organize an offensive against the rising fascist aggression in the United States. The program is planned for a campaign "to safeguard and extend all Democratic rights, especially the rights of labor, and of racial, political, religious and national minorities; to combat all forms of discrimination against these groups; to defend and aid victims of the fight for these rights; to fight against domestic fascism and all its forms—jim crow, anti-Semitism, red-baiting, discrimination against the foreign born."

The Wyoming Annual Conference, Bishop Fred Pierce Corson presiding, will meet from April 24th to 28th at the Sarah Jane Johnson Memorial Methodist Church, Johnson City, N. Y., with the Rev. Earl V. Tolley as conference host. Bishop W. Earl Ledden, resident in the Syracuse Area, will preach the sermon at the closing session on Sunday night.



Methodist Gift for United Jewish Appeal

New York—Expressing Methodist "concern over the peculiar losses and hardship and agonies" of the Jewish people, Bishop Herbert Welch on April 5th presented to the United Jewish Appeal a check for $10,000 from the Methodist Committee on Overseas Relief, of which he is chairman. The gift was received by Edward M. M. Warburg, chairman of the Greater New York campaign.

Referring to their 100 million dollar drive to save and rebuild the lives of 1,400,000 Jewish survivors of Hitlerism in Europe, Bishop Welch spoke of the Methodist gift as "a token of the spirit in which we join in the common task of bringing relief to the suffering, and hope to the oppressed and despairing." In his statement Bishop Welch recalled the "exceedingly liberal gift" made by the United Jewish Appeal in 1939 for Protestant refugees.

Since its organization at the 1940 General Conference, the Methodist Committee on Overseas Relief has raised approximately three million dollars.

In addition it has received for relief disbursement from the Crusade for Christ Fund, $1,072,000.

What's New in the Bible?

W. G. CHANTER

International Uniform Lesson for May 5.

Mark 3:14-17; Luke 9:49-56; I John 4:7-8.

I. *The necessity of tolerance.* Mark 3:14.

The two brothers of our lesson were being specially trained to be fishers of men, but every follower of Jesus is called to be a witness to his Master. Hence it is that tolerance is for the true Christian an imperative necessity. How can men be won by those who are harsh and unsympathetic, unable or unwilling to enter into the feelings of others, or to understand the reason for their faults or to see their peculiarities as they themselves see them? But, of course, sympathy is the very heart of tolerance and a lack of it is the door through which intolerance comes into life like the evil demon which it is. "I am made all things to all men," said Paul, "that I might by all means save some." He knew that sympathetic tolerance is necessary for the Christian who takes seriously his Lord's words, "Ye are the light of the world."

II. *Tolerance and the essentials.* Luke 9:49-50.

Tolerance is an essential Christian virtue, also, because it springs from a clear insight into the essential nature of true goodness. Intolerance is the mark of those who have never shared the clear vision of the Master Who swept aside the superficial things with which little men concerned themselves, and set His face steadfastly toward the great goals of life. Concern with little things means strife and contention, for it means an attempt to make all men alike in those very details of life in which they naturally tend to differ. It means also a hot impatience with others when they refuse to be thus regimented. When the masses of the people turned a deaf ear to their fussy preachments, the scribes and Pharisees were intolerantly disgusted with them; "This multitude that knoweth not the law are accursed." John and James needed to realize that effective service in the name and spirit of Christ is more important than formal membership in any special group. It is not an easy lesson for zealous churchmen, but learn it we must if we are to be worthy disciples of the universal Christ.

III. *Toleration of Tolerance.* Luke 9:51-56.

When the churlish Samaritans refused hospitality to them and to their Master because of an intolerant hate of Jews, the sons of thunder were for destroying these wretches. After all, the hardest thing to tolerate is intolerance. But the hot and angry words of murderous anger have no place on the lips of followers of Him Who prayed for His executioners as they nailed Him to a cross, feeling as He suffered, pity for their blindness rather than condemnation for their cruelty. The intolerant man, so blind that he cannot see the really abysmal inhumanity of his own bitter hate, is to be pitied far more than he is to be condemned. His blindness robs him of the power of proper moral judgment and deludes him into thinking that his passion for his own prejudices is zeal for the truth, that cruelty to man is consistent with love for the God and Father of our Lord Jesus Christ.

IV. *Tolerance and love.* I John 4:7-8.

After all, the love that is truly Christian, the love described in I Corinthians 13, the love which in its perfection is the very essence of the character of God Himself, the love which was incarnate in Jesus—this love means a gentle insistence on the supreme worth of men as men. It means the power to see an imperfect human being, in all their evil ways, in all their waywardness, wanderers needing help in finding the way they have lost, prodigal sons perhaps, but still children of the God Who sent His Son to seek and to save that which was lost, not willing that any should perish.

"He that loveth not knoweth not God; for God is love." And yet there are those who call themselves Christians and still pride themselves on their intolerance, social intolerance, racial intolerance, and, saddest of all, religious intolerance.

Spotlights Easter Pageant

The Holy City of Jerusalem comes to life in the hills of Oklahoma!

On Good Friday of this year, as every year the little town of Lawton, Okla., will play host to 100,000 guests. They will come once again to witness Lawton's magnificent production of *The Life of Christ,* presented in a natural setting on Easter dawn. In the April issue of *Coronet,* the moving story behind this *Holy City Oklahoma,* and its founder, Anthony Mark Wallock, is dramatically told.

The Rev. Mr. Wallock's story is a strange fulfilment of the Good Book's promise that a grain of faith no larger than a mustard seed could move a mountain. But Mr. Wallock didn't want to move a mountain. He wanted to *find* one. He spent half his lifetime looking for a particular one—a replica of the hills of Judea and the Holy City of Jerusalem.

For years he spent every spare holiday searching the country for his mountain. Finally in 1916, *Coronet* tells, he accepted a pastorate in Lawton, which offered him new territory to explore. Two years later, still wandering through the mountains, he came to a small rise that sloped to the foothills of the Wichita Mountains. Standing on the hill, he looked upon an amphitheatre so large that a city could be built at its base and viewed from above by half a million people.

"The Hills of Judea," gasped the long-searching minister. For hours he sat there immobile, praying silently. His quest was ended.

That year simple Easter services were held for the first time at the "Holy City." But it was years before the minister's dream could be completely fulfiled, before his Jerusalem could be built and his pageant could reach its present day proportions. In gathering his cast of 10,000, he became known to people of all faiths. He went into Jewish synagogues to find his Mary, mother of Jesus. He sought out a Catholic priest to help him find a Paul.

Mr. Wallock's faith and fame spread throughout Oklahoma and eventually to Washington itself. In 1935 President Roosevelt listened to his pleas, and granted to him Federal funds with which to build the New Jerusalem.

Men began to gather stones. They built the gateway and walls of the Holy City. The Temple Court was erected. The Garden of Gethsemane bloomed on the bleak horizon. And now, so quiet, so beautiful, so much a part of the natural setting is Holy City, says *Coronet,* that the visitor is lost in time and space when the quaint old town comes to life before his startled eyes.

At 2.30 a.m. of Easter morning two trumpeters climb to the Tower of the Angels and give the call to worship. The pageant begins, and continues all night. Just as the sun rises, Mary is seen making her way through the silent streets. She walks to the tomb. As the stones are rolled away, she peers into the tomb, and then cries the three words that have given vigor to Christianity: "He is risen!"

On a Wide Circuit

W. W. Reid

PIECE DE RESISTANCE

attended a scout and Sunday-school father son dinner the other evening—and came y sick at heart. . . .

The program's *piece de resistance* was a ng aviator captain—200 missions over na, India, and Burma; twice shot down; reastful of ribbons; numerous well-merited tions. The chairman introduced him as ace-hero. Quite modestly, and with what nor could be found, he told of the har- ing experiences and escapes that followed ce bailing out. . . . And thirty 12 to 16- r-old lads (and their dads) sat with uths open eager for more. The "more" ne in the form of stories, funny stories, ut Chinese and Indian people, customs,

Not for a moment do I question the truth any of his stories; nor do I belittle the rors or dangers of his experiences; nor do hink ribbons or medals any recompense what those experiences did to his body, mind, his spirit. I might seriously ques- n the church placing such experiences be- e immature youth in the light of heroics, ideal, as something desirable. (How can kill war if we glorify the experiences of r?)

But my revolt goes still deeper. . . . In try- to be humorous, the captain, unwittingly haps, placed such a low evaluation upon inese life and held the Chinese in such tempt as, in my opinion, to negate any- ng the church can teach these lads con- ning Christian values of life, good-will, therhood of man, understanding of others. These sallies drew laughs: Chinese rushed on field before a landing plane—"if they caught in the propeller it was just too "; "if they were killed, we had to pay to bury them; if only wounded it cost $25 care for them; and you can imagine how ny were wounded after that"; "every ace killed some Chinese"; "guards were ced on the field to shoot Chinese who ran on the runway." Stories of thieving In- ns, of a Chinese general killing a monkey eating its uncooked brains as a delicacy, of cruel Chinese punishments, all had sts that brought laughs from the worship- g boys.

Doubtless everything here is true. But it not the whole truth. It is selected truth t gives false pictures of people and holds m in contempt—that negates the attitudes church is trying to build in young minds. haps all the captain needs is re-indoctrina- n into the best civilian thinking.

One wonders if Jesus and his way of life be hero and hero-way to the same boy o has been presented the visible military o and the military hero-way.

And church organizations might well w the attitudes of an ex-GI speaker be- e he is turned loose upon hero-worshipping th.

Chapel Talk: Unorthodox

ALBERT MORRIS

Professor of Sociology, Boston University

Religious behavior is the inevitable reaction of man when he comes to the end of his cognitive experience. It is his effort to find a way of getting on with that which lies beyond the reach of his physical senses; with the supersensory, the supernatural.

The expression of religious feeling and interest has taken many forms and some men, a priestly group who have felt themselves to be particularly sensitive to the supernatural world, have undertaken to guide and channelize the approach of their fellows by formulating religious beliefs and rituals. Nevertheless, religious experience, in its deepest and most moving aspects, is an intimately personal matter; and in that respect it is akin to love and the expression of affection among men and women.

Most people have some personal understanding of the power and pervasiveness of the surging tides of love and they find it impossible to express the flow of their feelings in words. Demonstrations of affection may vary from one culture to another, but everywhere public expression is limited to symbolic and formalized speech and gestures and any who go much beyond the accepted pattern of behavior cheapen themselves by their display. Most of us recognize that our most profound, our most sincere, our most individual expressions of affection are of such an intimate, personal and (shall I say) sacred nature that we can discuss them only with the one who elicits our deepest response.

So, it seems to me, it must be with all truly deep religious experiences. They are matters between a man and the God he worships; and I must confess to as much skepticism about the quality of religion in those who publicly parade their alleged intimacy with the Deity as I have about the quality of love in those who publicly confess the affection they bear their fellows.

There are, of course, many good and useful things that can be discussed impersonally in a sermon. If a man, pretending to no more knowledge than he has, wishes in all sincerity to discuss the Book of Job or the life of Jesus; or if he wishes to set forth his or his church's views on the rightness or wrongness of alcoholism, or birth control or militarism, that, I think, should be his privilege. But that a minister, because he is a minister, may speak with any special authority on most of these matters, I doubt; and that the ordinary sermon about such things constitutes religious behavior, I also question.

Study of the physiology of mating and reproduction is biology. Analysis of the sources and nature of the emotion of love may fall within the realms of biology and psychology; but neither of these studies *is* the experience of love.

So the study of the life of Christ may be psychology or history; analysis of varieties of religious experience may be psychology; exploration of the types and traits of religious institutions may be anthropology or sociology; but no one nor all of these *is* itself religious behavior.

Nor do I see any more reason why on the basis of religious experience, men or any class of men should determine what our moral codes ought to be than I can see why, because they have experienced parenthood, husbands and wives should presume to determine standards of prenatal and obstetrical care.

Speaking at chapel is therefore a trying experience for one who is reluctant to offer sociology camouflaged as religion; who pretends to no special intimacy with the Deity, and whose religion is a private matter which he has no wish either to advocate or defend. Yet, out of deference to possible expectations and for whatever it may be worth I set forth this, perhaps unorthodox, creed:

I believe in *Truth,* not merely the fragmentary truths we have discovered through long ages of fumbling and success but in Ultimate Truth, which we may never find but in whose search, alone, is given direction and meaning to life.

I believe in Imagination which gives us relief from the Truth we are too weak to stand and which sometimes lights the way to the Truth we need to find.

I believe in *Love* that brings us forgiveness when we fail, that soothes us when we are hurt by cleverness, that protects us from the bitter cold of loneliness,

(Continued on page 406)

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"This Town of Ours"

(Continued from page 388)

years. What did the public officials do about it? Little, if anything—really nothing—much to our discredit. Hoodlums and criminals have come here from other parts of the country, have lived among us and have operated with impunity. We did not heed the warning of the old Proverb, "City gates stand open to the bad as well as to the good."

Various forms of illegal racketeering and other lawlessness have been stimulated and encouraged, and from a very practical standpoint, huge sums of money and revenue have been unlawfully diverted from our city, state and federal treasuries into vicious and illegal channels.

Law enforcement is not a matter of magic or mystery. It has been clearly demonstrated in Minneapolis, since last July, that if our law enforcement officials have the will, courage and integrity, the law can and will be enforced. I often wonder what former mayors of Minneapolis are thinking when they see what is being done today and thereby realize again what they could have done had they had the same will, courage and integrity as Hubert Humphrey. However, we must be fair with our present officials. We must be patient and understanding. Do not expect or demand more than is reasonable, for they cannot over night, work a miracle and obtain 100% results in their efforts to dethrone the forces of evil that have so long prospered.

Immediately after his election, Mayor Humphrey appointed an advisory law enforcement committee to help and advise him in the selection of a chief of police. This committee recommended the appointment of Mr. Ed Ryan and helped to stimulate enough influence and pressure so that Mr. Ryan was confirmed as chief of police last July. The original advisory enforcement committee was subsequently enlarged and made a permanent part of the present administration. I am very happy and consider it a privilege to serve as chairman of this committee. We are a nonpartisan, nonpolitical, and a thoroughly representative cross section of the community. I am a Republican but our committee includes members of various political parties, races, colors and creeds, businessmen and professions. We are a group of civic-minded citizens, volunteering our time and sincerely interested in real law enforcement as a matter of principle—not of politics.

People all over the city seem to be in a sort of state of shock. They, apparently, cannot realize that the impossible, as they thought in their complacent and defeatist attitude, is being accomplished before their eyes—a Mayor of Minneapolis who is keeping his campaign promise and is able to enforce the law in Minneapolis. People, it would seem, were resigned to the former state of affairs and did not believe that the laws could or would be enforced. The overwhelming majority of all of our citizens want our laws fairly and impartially but strictly enforced. A determined, formulated public opinion is needed to encourage the continuance of our current program of law enforcement.

World War II brought many desirable citizens, but also many undesirables to our city.

Experts in the field of law enforcement predict that a similar, if not a greater crime wave will follow this war than was the case after World War I. This prediction is already being confirmed.

According to Uniform Crime Reports, published by the FBI in July, 1945, the national average of police protection for cities with populations over 250,000 is 1.94 police officers per one thousand inhabitants. In other words, for our estimated 510,000 population in Minneapolis, we should today have approximately one thousand police officers instead of approximately five hundred thirty or even fewer as we have today.

Our form of democratic government is being subjected today to critical tests in the laboratory of human experience by millions of people recovering from the problems and horrors of war. Our government is based upon law and order and unless the majority of our citizens actively and wholeheartedly support our officials in their efforts to preserve and enforce law and order and see to it that the proper tools and facilities are placed in their hands to enable them to perform their duty, the future may be gloomy. Our officials are doing a magnificent job and they say they need more policemen. Let us give them the benefit of any doubt and see to it that the additional policemen requested are made available.

Let us adopt the slogan of a group of young business and professional men in Minneapolis who are interested in good government—"Instead of beefing, let's act." Let us go forward with missionary zeal as crusaders, to educate and inform those who do not realize what is being done for all of us for our children and for our city. Let us do all of this for the sake of principle—not of politics or of partisanship.

I should like to see a city-wide crusade spearheaded by church people like ourselves to back the mayor's law enforcement program.

I should like to see the people of Minneapolis, headed by the church people, really become aggressive and vocal as we say in the vernacular, "Get on fire."

I should like to see our desire and will to have this effective law enforcement program continue to succeed, become our "Political Religion" in Minneapolis.

At the age of 28, Abraham Lincoln delivered a speech of capital importance before the Young Men's Lyceum in Springfield, Ill. In this speech, dealing with the danger of wickedness of mobs and the vital necessity of maintaining law and order, Lincoln said in his inimitable way, "As the patriots of '76 did to the support of the Declaration of Independence, so to the support of the Constitution and the laws, let every American pledge his life, his property, and his sacred honor; let every man remember that to violate the law is to trample upon the blood of his fathers and to tear the charter of his own and his children's liberty. Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap. Let it be taught in schools, in seminaries, and in colleges. Let it be written in primers, spelling books and almanacs. Let it be preached from the pulpits, proclaimed in legislative halls, and enforced in Courts of Justice. In short, let it become the Political Religion of the Nation."

That is the type of thing we need and we can have it if we really will and demand it.

A resolution is not enough; "Action speaks louder than words." The time has come for Christian men and women and all law abiding citizens to assume their obligation in helping to build a better city here.

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ethodist Student Conference

(Continued from page 393)

gland. This dramatic service made up of tations from Urbana pointed out to us at we could do to help the needy of this rld, to foster brotherhood, to stop wars, to create a lasting faith through dedica- n to a Christian way of life.

The communion service on Sunday morn- carried out our spirit of dedication. ere in the little chapel and later in the rning service in the church, we knew that could go back to our campuses and later, Dr. Lichliter said in his sermon, "Go into the world and make disciples of all the ions."

Religious Freedom and Democracy

(Continued from page 393)

now only to obey; and, of course, some ns ran on time.

And some declared democracy was deca- nt, incapable of united action, the easy prey the totalitarian power. How little the dic- or knew of the real power that lives in free man's heart. How little he knew of free man's readiness to die to preserve right to speak his mind, work where he ases, join the church of his choice, vote whom he desires, read what he likes, shut radio off or turn it on. There are some o assume there is decadence in the little age church, with its simple service, where icies are determined democratically by a e clergy and a free laity, where God's ord can be read by intelligent men. I as- e you democracy lives there. There are 2,336 Protestant churches in this nation. ere are many denominations, although the t that 82% of all church members belong but 13 churches, and that 97.4% of all urch members belong to but 55, indicates greater unity than is realized when some- e states there are 256 religious bodies in United States. There are great values in iety, and the fact that men are free in the ited States to worship according to their asciences is reason for diversity. If I had give up liberty to gain unity, I would pre- to keep my liberty. But unity can be ieved and liberty preserved. The Federal uncil of the Churches of Christ in Amer- is living testimony to that fact.

We are bound by precious principles in otestantism, and once we are convinced se principles are in jeopardy, Protestantism l rise as one man to preserve religious lib- y for ourselves, our sons, and the sons of sons.

The organizations of religion must not y preach democracy but must themselves eal democracy in their organizational ucture and routine practice. Ecclesiastical anizations based on autocracy are not de- ned to give effect to democracy. Authori- ianism is repugnant to democratic man ether it be heard in the voice of a fascist tator or be seen in the pageantry of ecclesi- cism. Free men demand the right to make their minds in the realm of religion as ll as in politics. The property interests of a church must never be put before the personality interests of a people. Power must be democratically controlled because it corrupts a religious institution just as it corrupts a political institution.

Principle and Expediency

As a matter of principle, it holds, "It is not lawful for the State . . . to hold in equal favor different kinds of religion." It is opposed to the separation of Church and State. It insists that where Roman Catholics are in large majority, the State should further that faith and restrict other faiths in criticism and missionary activities, deny them exemption from taxation, in a word, restrict their liberties. It holds that it is the one true Church, teaches the one true religion, and since it therefore has the truth, it is not obligated to be tolerant of untruth. Religious intolerance of this kind is the source of religious persecution. A prominent Roman Catholic authority writes, "The very existence of any other church is opposed to the command of Christ that all men should join His one church. . . . As far as God's law is concerned, no one has a real right to accept any religion save the Catholic religion." However, on the basis of expediency, the church tolerates the separation of Church and State, and the fact of other churches. Nevertheless, it argues that constitutions of governments may be changed, and this toleration is not necessarily a permanent commitment.

As evidence for the above statement, but a few citations can be inserted. It was Pope Leo XIII in "Immortale Dei" who declared, "It is not lawful for the State, any more than for the individual, either to disregard all religious duties or to hold in equal favor different kinds of religion. . . ." In "Chief Duties of Christian Citizens," Pope Leo XIII also said, "But if the laws of the State are manifestly at variance with the Divine law, containing enactments hurtful to the Church, or conveying injunctions adverse to the duties imposed by religion, or if they violate in the person of the Supreme Pontiff the authority of Jesus Christ, then, truly, to resist becomes a positive duty, to obey, a crime; a crime, moreover, combined with misdemeanor against the State itself, inasmuch as every offense leveled against religion is also a sin against the State."

In the famous "Syllabus of Errors," issued in 1864, the Roman Catholic Church, in the words of the Pope, declares the following propositions are errors, that is, they are not true:

"Every man is free to embrace and profess the religion he shall believe true, guided by the right of reason." The Pope said, "This statement is not true."

"In the present day, it is no longer expedient that the Catholic religion shall be held as the only religion of the State, to the exclusion of all other modes of worship." The Pope affirms this statement is false.

"When it has been wisely provided by law, in some countries called Catholic, that persons coming to reside therein shall enjoy the public exercise of their own worship." This also is declared to be untrue.

Three additional statements from the "Syllabus of Errors" which are a little difficult to follow in their negative form should nevertheless be studied carefully. (1) "The Church ought to be separated from the State, and the State from the Church." (2) "But it appertains to the civil power to define what are the rights and limits within which the Church may exercise authority." (3) "In the case of conflicting laws between the two powers, the civil law ought to prevail." Each of these propositions is declared by the Pope to be false. Consequently, the Roman Catholic Church does not believe in separation of Church and State, as a matter of principle. These matters are of major concern when we discuss religious liberty and democracy.

(Continued next week)

The Pastor's Corner

The other week the editorial page of *Collier's Magazine* took time off from its regular policy of blaming the sad state of American morals on prohibition, which was repealed fifteen years ago; and from whooping it up for the biggest military machine in the world as a guarantee of peace, a policy which ten thousand years of history have nullified; to enter the field of Biblical criticism.

The labor of thirty-one of the foremost Biblical scholars and teachers of our time, authorized by the forty leading Protestant denominations to compile a new Revised Standard Version of the New Testament, was casually, contemptuously brushed aside. The King James' Version was gayly declared, "Still the Champ."

The one thing about the Bible that makes it immortal is what it says. In many places the King James' translation is incorrect, not a true interpretation of the original. All of it is archaic in style of speech, difficult and heavy to read. Frankly, much of its beauty stems from association, familiarity and memory. This new, revised translation (all English versions are translations) is as accurate as modern scholarship can make it. It reads easily, and is in a simple style patterned after our common speech. In this, too, it reflects the spirit of the original Greek in which it was first written, which was not classic Greek as the King James' Version is classic English.

How vividly that editorial confirms our tendency to take the Bible sentimentally instead of seriously. The sound of a phrase instead of its challenge to our souls. Shining and regal on the parlor table instead of worn and frayed beside the bed.

"King James—Still the Champ." That is secular journalism's reverent approach to God's Holy Word! Do you subscribe to any religious magazines or are you limited to this brand of influence in your judgment of things sacred?

Is Zions Herald read in your home?—Reprint, *The Carillon,* Trinity Methodist Church, Springfield, Mass.

Rural Life Sunday

W. W. Reid

The meaning of Christianity for rural life will be emphasized in thousands of rural and city churches of the nation on Sunday, May 26th, in observances of Rural Life Sunday, it is announced by Dr. Henry S. Randolph, chairman of the Committee on Town and Country of the Home Missions Council of North America. The theme for this year's observance will be "Trustees of God's Bounty."

Rural Life Sunday services now are held in most of the 70,000 town and country churches of Protestantism, either on Rogation Sunday, the fifth after Easter, or on some other Sunday during the spring.

"Rural Life Sunday is a day set apart for emphasizing the meaning of Christianity for rural life; for the invocation of God's blessing upon the seed, the fruits of the soil, and the cultivators of the earth, and for the consideration of justice for agriculture and the spiritual values of rural life," says Dr. Randolph.

A leaflet issued by the committee contains suggestions for observance of Rural Life Sunday in both the city and the rural church. It also contains a bibliography and the statement of principles on "Man's Relation to the Land," recently signed by 75 Protestants, Roman Catholics and Jews. Exchange of pulpits between country and city pastors and the participation of local agricultural organizations in worship services are two of the suggestions. An order of service for use in churches on Rural Life Sunday, prepared by the Rev. Philip H. Steinmetz of Ashfield, Mass., is also available. These may be ordered in quantities from the Committee on Town and Country, 297 Fourth Avenue, New York 10, N. Y.

BOOKS

A Personal Religious Awakening

Dorothy Walworth's book, "Nicodemus," is a deeply stirring story of human experience in its search for God. Laura Hurley, wealthy, middle-aged, but without interests, desperately seeks God; Glady Foster, ticket girl in a subway, has only one concern: Jake, her fiancé, who is overseas; Nick Romney, small-time actor becomes bewildered when attempting the role of a minister in a new play; finally, Job Tatum, the minister of St. Simon's Cathedral, seeks a God whom he preaches, but in whom he has lost faith. The weaving together of these four lives and the manner in which God reveals Himself to each of them is challenging and absorbing. The reading of "Nicodemus," can be, and in many cases will be, a personal religious awakening. ("Nicodemus." Dorothy Walworth. Houghton-Mifflin Co.: Boston. Price, $2.50.)

Children's Story Sermons

This is a new volume of thirty-seven stories for children. It will be a welcome addition to every pastor's library, and to the church school library. They are grounded in scriptural text, yet applied to the experience of young people. Joseph James Murray, Presbyterian pastor of Lexington, Va., writes appealingly to children. He finds an unusual but pleasant point or twist about his texts, and manages to find its present-day counterpart.

"God's V . . .-Mail," suggesting the Pauline idea of one's being the epistle of Christ, rings to the immediate understanding of most church youth of today. For the child beg ning the rudiments of mathematics, the sto sermon entitled, "Add," is significant; t text is from II Peter 1:15, "And beside th giving all diligence, add to your faith virtu and to virtue, knowledge. . . ." These a indicative of the author's homiletic g ("Children's Story Sermons for Today." J seph James Murray. John Knox Press. Pri $1.50.)

"Prayer, the Mightiest Forc in the World"

This is a volume of "thoughts for an A omic Age." In the short span of 96 pag Frank C. Laubach, author of "The Sile Billion Speak" and many other public tions, campaigner for literacy, has struck o sharply and incisively for more and bett prayer. The volume is a great book in th it demonstrates how prayer may unleash mighty spiritual force. It is packed with illu trations, documentation, and inspiratio Certainly it ought to be read by everyo interested in, or concerned with, religio (Fleming H. Revell Co.: N. Y. Price, $1.25

"The Logic and Reason in Christianity"

Edward D. Lucas, a lawyer, member of th Petersburg, Va., Bar; member of the Bar o the Supreme Court of Appeals of Virgini and member of the Bar of the Supreme Cou of the United States, has prepared this "brief on the "Logic and Reason in Christianity. As a lawyer he presents his arguments base on Biblical authority, and external evidenc It is clear, convincing and interesting. H urges his hearers and readers to "search th Scriptures," to "live life," and "When yo go, to go as you would to meet a friend.

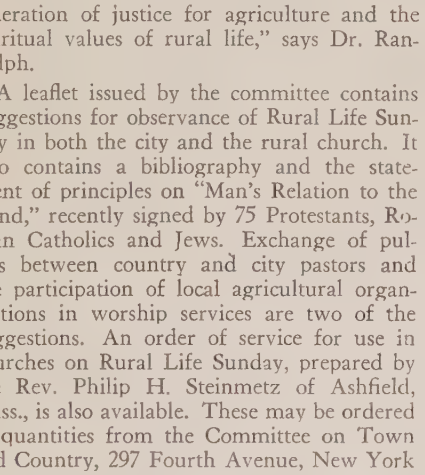
This "brief" may serve the Bible reader a an index to the vital elements of his faith Its five sections have been delivered as a serie of lectures before men's clubs. (Fleming H Revell: N. Y. Price, $1.00.)

"The Improved Funeral Manual"

William H. Leach has prepared a grea many practical volumes for the use of th minister. In this an especially fine servic has been rendered because of the inclusio of information and guidance relative to ser vices of cremation. It is the first funera manual to deal with this phase of the minis ter's task. In this sense it is an "Improve Funeral Manual."

The table of contents suggests the breadt of material covered by the author. This boo deals with professional conduct, with histori liturgies, liturgical material, funeral prayer classified by various groups, homiletical ma terial, "An Anthology of Immortality," an contains information about the military fu neral.

A pocket-size volume more valuable tha its proportions can reveal. ("The Improve Funeral Manual." William H. Leach. Flem ing H. Revell Co.: N. Y. Price, $1.50.)



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All God's Children: A Jew Speaks

Marjorie E. Baldwin

All God's Children: A Jew Speaks" is a treatise by a rabbi, Armond E. Cohen, eavoring to interpret the Jewish people, life, religion, ideals and aims in an easy, ct fashion, unencumbered with too many hological or scholarly implications, to the udiced or indifferent among the non-sh population. Rabbi Cohen is sanguine his belief that more comprehension by Jews, especially Christians, might facili- a friendlier attitude toward the Jewish ; that there is in reality only the self- e paralleling difference in Jewish life, in particular in traditions and religious oms as there would normally be in two ely dissimilar faiths, be it Roman Catholi- and Protestantism, any branches of the er that differ in creed, or indeed in the y other divergent religions practiced ughout the world.

ommencing with an abridged outline of history of the Hebrew race, Rabbi Cohen ceeds, by means of friendly letters to his tile neighbors, through every phase of ish life, striving to meet each misconcep- and prejudice with clearly defined con- ation. He analyzes Jewish religion in all aspects, orthodx, conservative and re- ned, explains the mysteries of the syna- ue and sets forth Jewish sentiment on that nfully controversial subject, Jesus, which tended to separate Christian and Jew vn through the ages and has been the nspring of most Jewish persecution and crimination, especially in Europe, even to present day.

abbi Cohen advances an interesting the- , which has also been substantiated and d by a number of Christian writers and olars who have based it on historical re- rch of the period that culminated in the l and crucifixion of Jesus, namely that the s, en masse, were not responsible for s' arrest, persecution and death. The nans with a few Jewish high priests and ials, who for political or personal rea- s were hand in glove with their Roman querors, were the accusers and execution- of this man, who stated "the meek shall erit the earth." Whether or not this ory is acceptable to all of Christian faith, bi Cohen rightly feels that all who truly eve in and follow the Golden Rule which s so plainly taught, cannot fail to recog- e in that teaching no place for religious racial discrimination.

He makes an earnest and timely plea for gious tolerance in his logical statement Christians must comprehend that the ses of Jewish extraction can no more be ected to exchange their religious beliefs Christianity than the masses of Roman holics could embrace Protestantism and, ng this reality, that cooperation instead conversion, except in individual cases, uld be the aim of exponents of all faiths, t clergy or laymen, in order to establish new order of a united world.

fter answering the accusation of Jewish national plotting with a summary and description of the workings of the various Jewish organizations and societies, Rabbi Cohen takes up the subject of Communism and Capitalism and shows that, like most citizens here in America especially, the average Jew is a mixture of both with no extremist leanings to either side.

The final chapter is devoted to Palestine, the difficulties the Jew has encountered there in attempting to found a national homeland; difficulties due mainly to the British Government's failure to support and execute the promise made by Lord Balfour in 1917 to "facilitate the establishment in Palestine of a Jewish national home," which was eventually made a farce by the "British White Paper" drawn up by the Chamberlain regime and still in existence despite general opposing public opinion here in America and protests by Roosevelt and liberal Englishmen headed by Winston Churchill. This document regulates Jewish entry into Palestine only by Arab consent, but as the Arabs have from the first out-numbered the Jews and are growingly hostile to the project, with some British officials nurturing that hostility, Jewish national hopes have been dashed. The refuge of the European Jew during World War II and its after-math of increasing anti-Semitism in most of the European countries, which should have been a land of their own where they might seek safety from persecution and violent death, proved worse than useless to them, the few Jews who had gone into the place to start colonizing constantly harassed by Arab opposition.

Rabbi Cohen is naturally bitter about the situation, laying most of the blame at the feet of the British, but he is hopeful that in some manner aroused public opinion among fair-minded people of all nationalities will be brought to bear on the situation and that eventually the Jew will be in possession of the land of his fathers. ("All God's Children: A Jew Speaks." The Macmillan Company: New York, N. Y. Price, $1.50.)

What Can we Do to Help "Ease the Hurts of the World?"

IN JAPAN

"We'd like to take some of our heirlooms of one sort and another," a leader among the Christian women told Bishop James C. Baker during his recent visit to Japan, "and send them to the United States to be sold just as a token of what we want to do in this emergency, in this crisis. We know it won't amount to very much in money. . . .

"But It's All We Can Do"

Mrs. Bragg inspects such a treasure, a valuable obi made with gold thread, which Bishop Baker brought from the Christian women of Japan "to ease the hurt of the world." Looking on are Dr. John R. Mott and Dr. Ralph E. Diffendorfer.

IN THE UNITED STATES

In Japan Bishop Baker asked Kagawa what we in America can do (or send) in the light of Japan's need. The noted Japanese Christian answered: "Three things—

"Prayers" "Good Missionaries" "Bibles"

"I wish we could give these people Christianity now"
—Douglas MacArthur

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Jane Elliott Quimby

Mrs. Jane Elliott Quimby, wife of the Rev. Herbert F. Quimby, retired member of the New Hampshire Conference, of Derry, N. H., passed to her eternal home on Mar. 25th. She was born Jane Elliott in Nova Scotia on March 3, 1861, and came to the United States with her parents when a small child.

On June 10, 1896, she was married to the Rev. Herbert F. Quimby at Milford, N. H., by the Rev. O. S. Baketel who was presiding elder of the Manchester District at that time. She became a wonderful mother to Mr. Quimby's motherless little daughter, a relation which held without abatement through nearly fifty years. She was always a loyal and faithful companion and helper to her husband throughout his long ministry. She was especially interested in and successful with children and young people in the Epworth League and the Sunday school. She has many loyal and grateful friends in all their parishes. The last few years have been a time of increasing weakness and patient waiting for the glad release.

Besides her husband, Mrs. Quimby leaves the daughter, Bernice L., of Boston; a son, Elliott H., of Lynn, Mass.; three grandchildren, three sisters, and many nieces and nephews. They sorrow, but "not as others who have no hope."

Collegiate Church Anniversary

The Consistory of the Collegiate Reformed Protestant Dutch Church of New York City will observe the two hundred and fiftieth anniversary of the granting of its charter by King William III of England, with a special service of commemoration on Sunday, May 5th, at 8 p.m. in the Marble Collegiate Church, Fifth Avenue at West Twenty-ninth Street, New York City. The five Collegiate Churches (Middle, Marble, St. Nicholas, West End and Fort Washington) will participate and the sermon will be preached by the Rev. Dr. Norman Vincent Peale, pastor of the Marble Collegiate Church. Representatives from the governments of Great Britain and the Netherlands, as well as delegates from universities, religious, patriotic and genealogical societies will attend.

The original charter granted on May 11th, 1696, is still in good condition and will be publicly displayed, together with portraits of seventeenth century Collegiate Church minister, communion silver, old books and maps, and other mementoes. King William III granted two Ecclesiastical Charters to the churches in New York, that to the Collegiate Church and another, a year later, to Trinity Protestant Episcopal Church. The Collegiate Church has operated in its business matters by the authorization of the original charter. This document not only grants to the church the privilege of conducting through its consistory of ministers, elders and deacons all necessary business, but provides for the call of ministers, the purchase and sale of property, and other matters. It also guarantees full freedom of worship for its congregation and its successors.

The Collegiate Church was originally organized in 1628 by the Dutch in Manhattan Island, making it the oldest Protestant Church in North America with an unbroken history. The Marble Collegiate church is, at present, the oldest edifice of the Collegiate Church, having been dedicated in October 11th, 1854.

Dayton Evangelizes Teen-Agers

Frances Dunlap Heron

Some of the Dayton ministers were afraid it might cut into Sunday morning church attendance. Some of the parents wondered how it could possibly compete with Judy Garland and Van Johnson. Many of the bobby-soxers thought, well, they would try it once, but no dry lectures on morals and no heavy emotion.

The ministers, the parents, and the young people—in fact, the whole Protestant community in Dayton—know now that they needn't have worried about the success of the Christian Youth Crusade. For the series of Saturday night evangelistic rallies, which began November 19, 1945, and ended March 9, 1946, actually increased youth attendance and participation at Sunday morning church services.

More amazing, the two and a half hour session of recreation, fellowship, worship, inspiration and dedication, Saturday after Saturday, drew from 800 to 1000 high school and college students, young people in business and in uniform, to the St. John's Evangelical and Reformed Church, a few blocks from the city's theaters.

During those four months the leaders of the Church Federation of Dayton and Montgomery County, who were assisted by Dr. Isaac K. Beckes, director of the United Christian Youth Movement and of the youth work of the International Council of Religious Education, in conducting the Crusade, proved that the Christian gospel *can* win the allegiance of twentieth century youth when it is presented as striking at the roots of their personal happiness and success and of their role in society.

When Roy L. Smith, editor of *The Christian Advocate,* stood before the Dayton assembly one Saturday night, his arms outstretched to form a cross, and pled, "Arise, young man—to a new appreciation of your home, your parents, your country, your church, God and Jesus," two hundred youth did arise and silently pledge their effort to "begin again."

So significant did the mass meetings (advertised as "The Best Saturday Night in Town") prove that during the next four years the plan is to be used in communities throughout the nation as one phase of the United Christian Teaching Crusade. Educational evangelism "For Christ and a Christian World" is the purpose of the Teaching Crusade, in which the forty Protestant denominations of the International Council of Religious Education will cooperate.

The Dayton project developed as the result of several months of intensive planning and promotion by ministers, by leaders of Dayton youth and by the Church Federation, of which Dr. Kemper G. McComb is executive secretary. Miss Irva Jane Sampson, a gracious and energetic young woman with a background of Methodist Youth Fellowship activity, gave up her position as visiting teacher in the Dayton public schools to direct the youth work of the Federation, including the Crusade.

Leaders of such organizations of the Community Chest, Chamber of Commerce, Y. M. C. A. and Y. W. C. A., C. I. O., and A. F. L., indorsed the campaign as an aid to good citizenship. High school staff members served as adult advisers on Crusade committees.

Each Saturday night program followed a well planned schedule. In the afternoon some group of young people met at the church to get things ready. Others were on hand at seven o'clock to direct arrivals to the basement for an hour of games, folk dancing and singing. At eight o'clock the crowd assembled in the sanctuary. (The Hi-Y ushers sent the two hundred to three hundred interested adult visitors up to the balcony.)

The Rev. Harvey C. Hahn, pastor of the Otterbein United Brethren Church, presided as master of ceremonies. A college freshman led community singing of old favorites like "Wonderful Words of Life" and of hymns with a personal appeal such as "Living for Jesus" and "Follow." When roll call came, the different schools represented vied for attendance honors.

The choruses of Dayton high schools took turns providing special music, some entertaining and some worshipful. In a spirit of worship the evening offering was taken to support the Crusade.

Then there came the moment for which the program had been building up—the introduction of the speaker. Besides Roy L. Smith, the roster included other such well known names as Grace Sloan Overton, Ivan Gould, T. Z. Koo, Ruth Isabel Seabury, and Bernard C. Clausen. Rosa Page Welch, Negro concert singer and speaker, both by her solos and her speech promoted her theme, "World Without Barriers."

The peak of inspiration in each speaker's address came when he turned the thoughts of the boys and girls to themselves and led them in self-commitment to Jesus' teaching.

In the open forum that followed, the audience fired questions ranging in subject from cosmetics to labor strikes.

The fact that the same young people came back, bringing their friends, week after week demonstrated that the Crusade "had something." As one adult adviser, a high school executive, said, "The Crusade was stronger at the end than at the beginning. It is a growing thing. It stimulated great purpose in the lives of some."

"I hope other cities will take up the Crusade!" an enthusiastic high school junior exclaimed.

Dayton ministers echo her sentiment. For they have seen how each church profits when boys and girls of many denominations get to know one another and to realize that all are working together for the same ideal—the kingdom of God on Earth.

our Methodist Universities Lead in Enrolment

Methodist educational institutions are often ught of in terms of the small college situ- l in small towns and obscure areas. Sel- n does the man on the street realize that at universities are also a part of the broad em, or that some 125 schools and colleges related to Methodism in the United es.

Yet a survey by Dr. Raymond Walters for *ool and Society* magazine shows that these versities are among the nation's 22 largest cational institutions. The figures, released month, are based on student enrolments the fall term of 1945.

The University of Southern California (Los geles) with its 7,439 full-time students, ked eleventh in the United States. Only vate institution to surpass U.S.C. in enrol- nt was Columbia. The other nine leaders re state universities. However, in addition its full-time students, Southern California d more than 7,000 part-time enrolees, to k as the nation's eighth in overall enrol- nt.

Northwestern University's (Evanston, Ill.) 72 full-time students placed it 13th on the . Part-time enrolments of 16,751 raised the er-all figure to approximately triple the full- e number, however, and placed it fifth in United States for all students.

Syracuse University (Syracuse, N. Y.) with 01 full-time students, was 16th, and Boston iversity (Boston, Mass.) with 5,059, was d. Boston's over-all enrolment of 11,809, luding part-time students, placed it 11th the country in that category.

These four institutions are not the only at universities related to The Methodist urch, however. Although actual enrol- nt figures were not immediately available, orts indicate strong advances by Duke iversity (Durham, N. C.) Southern Meth- st University (Dallas, Tex.), Emory iversity (Atlanta, Ga.) University of Den- (Denver, Colo.), American University ashington, D. C.), and Drew University adison, N. J.)

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Boston Loses Mr. Trevethan

On September 6, 1926, very close to twenty years ago, Mr. Percy J. Trevethan came to Morgan Memorial in Boston to begin his work there. He had the persuasion that his

life should be expended for the benefit of handicapped and impoverished mankind. When he talked with the late Dr. Edgar J. Helms about the work of Morgan Memorial and the Goodwill Industries, he was convinced that here was the job that he wanted to do. A job where he could be serving others, but where he could use to great benefit the business executive skills that he had acquired in his important managerial relationship in the Standard Oil Company of Indiana, Duluth Division. That was a happy decision insofar as Morgan Memorial work was concerned, as there is no phase of that organization's ramified operations in which Mr. Trevethan has not labored mightily and well. His spirit of kindliness, absolute cooperation and devotion has endeared him and his fine family to the thousands of people who know him intimately. It is only natural that his good works should soon attract national attention. Years ago, Dr. Helms in his planning for the extension of the Morgan Memorial ideal in other states and foreign lands to be known as the Goodwill Industries learned to lean on Mr. Trevethan in many specialized areas that he had mastered. And so it was that the National Headquarters of the Goodwill Industries has called Mr. Trevethan to assume important executive leadership for the whole movement. His particular responsibility will be to travel about on a regular schedule and visit all of these various Goodwill Industries. His work might be called "Pauline" in its nature, as he will sit down with these staffs and board members and counsel with them. There is no one in the many thousands who are now engaged in Goodwill work who is more admirably fitted for this new and tremendous responsibility. To keep the ideals and cohesiveness of so great a movement intact, requires unusual abilities which Mr. Trevethan has in abundance. The only compensation that Morgan Memorial has for its loss of Mr. Trevethan is the pride it feels in his selection for this important post. He leaves on May 1st to assume his new duties and a reception will be tendered to him at the Morgan Memorial Church of All Nations on Friday evening, April 26th.

Getting a Kick out of Life

Out of a New "Best Seller"

William L. Stidger

Recently I was in Cincinnati talking with an old time friend, Wm. C. Hyde, our Methodist Publishing House manager in that important center. Formerly he was manager of the Chicago House, where he had an outstanding record. "Bill" Hyde, as we all like to call him, is not only a good business man but he is, in addition to that, a "book lover." His hobby is books. He collects first editions and has a fine list of them.

On the sunny Saturday afternoon I visited him in his cozy and beautiful home, he was all excited about a recent adventure in books in which he had had a vital part. He had gone to New York City and given the largest single order that any retail book concern had ever given for any single volume in the history of the book publishing business. He had given a single order to Thomas Nelson and Sons for 20,000 copies of The Revised Standard Version of the New Testament, and this order was in addition to 25,600 copies which the Methodist Publishing House had already ordered and sold at retail.

This large order was "news" in the publishing world. The Macy stores had once ordered in a single order, 5,000 copies of "Forever Amber," and that was the tops up to this order for 20,000 copies of the New Testament. Thomas Nelson and Sons had newspaper reporters, Associated Press, United Press and photographers on hand to dramatize that great event; and our own "Bill" Hyde, representing The Methodist Publishing House, was in the spot light of that event.

This Revised Standard Version of the New Testament was ten years in the making. Dean Weigle, of Yale, Dr. Moffatt (of the Moffat Translation) and many scholars worked on it; and it was officially published on Feb. 11th of this year. Over night it jumped into the "best seller" class, and so high up in it that it will soon make "Forever Amber," "Gone with the Wind," and "The Prophet" look like small sales. Our own Boston store has hundreds of copies of it, and it will fascinate anybody who likes to watch the delicate differences in translations and compare them with the old King James Version. This is an adventure in itself and will appeal to young and old in the family circle. Personally, I got a great kick out of the fact that an order for the Bible was "News."

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Dedication of the Sanctuary

See Cover

After several months of alteration and renovation, St. Paul's Methodist Church, Newport, R. I., the Rev. Harvey K. Mousley, minister, was formally reopened and dedicated on Sunday, March 24th. The Rev. Earl E. Story, superintendent of Providence District officiated at the dedication and preached the sermon on "From Here On." Mr. I. Lee McCauley, president of the board of trustees, presented for dedication, the new chancel and its furnishings.

The sanctuary of St. Paul's Church, built in 1806, has been carefully restored as far as possible in the Colonial spirit by Wenner and Fink, architects of Philadelphia, and is now said to be one of the finest examples of that period to be found in New England. All the woodwork, including the hand carved cornices and pilasters, the paneling of the galleries, pews, and furnishings of the chancel, are painted white with dark walnut trim. The wall panels are a pale rose, which, with the deep red velour new cushions and carpets, give warmth and contrast. The altar is carved with flowers representing the life and attributes of Christ; the Cross and candlesticks are of hand-carved wood covered with gold leaf. The panels of the reredos are adorned with symbols of the twelve Apostles and are surmounted by a sunburst in white and gold representing the conversion of St. Paul. The dossal is in dull blue and red, embroidered in gold. The high paneled pulpit and lectern, chair stalls and screens carry on the Colonial theme. The pulpit fall and book markers match the dossal in color and embroidery. The pulpit Bible is the gift of Mr. Robert Bacheller, now ninety years old, to replace a similar gift made by him forty years ago. Other memorials include the church and national flags, brass offertory plates, and copies of the new Book of Worship. Several of these memorials were given by their families in honor of former pastors, the Rev. John H. Allen, the Rev. Carlos Banning, the Rev. Charles A. Stenhouse, the Rev. Frederick Coleman, the Rev. Joseph Cooper and the Rev. Clifton E. Chase. "The Book of Remembrance" is the gift of the present pastor and his wife.

The dedication dinner on Thursday, Mar. 28th, was a pleasant occasion for the parish and its friends. Mr. John Earle, headmaster of the Mumford School and member of the trustees, was the toastmaster, and greetings were received from a number of former pastors. The principal address was given by Chaplain Hansel H. Tower, who left the pastorate of St. Paul's to enlist in the Chaplain Corps of the Navy. He has seen much active service in the Pacific area, especially on the Carrier "Enterprise," which was twice torpedoed. His presence and address were deeply appreciated by his former parishioners. Mrs. Tower accompanied him from Philadelphia, where he is now Senior Chaplain at the Naval Base.

The achievement of this project of alteration costing close to ten thousand dollars has been made possible through the able leadership, the outreaching vision, and untiring efforts of the pastor.

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Urge Continued Aid to Japanese Americans

S. E. Evans

Aid of church groups in solving two important problems related to the evacuation of Japanese Americans from the West coast in 1942—establishment of a means of compensation for real and personal property losses, and easing of immigration laws to permit Asiatic aliens to obtain citizenship—has been urged by Dillon S. Myer, director of the War Relocation Authority.

"These two problems need the same kind of serious study and constructive effort from church groups as that given to the relocation program," says Mr. Myer. "We must continue to combat the forces of racial discrimination wherever they appear if we expect to achieve the true meaning of democracy and international harmony."

Praise for the "invaluable contribution" made by church groups in preparing communities "for new residents of Japanese descent" is given by Mr. Myer. "Church people have willingly helped individual evacuees and their families to feel at home in towns and cities strange to them," he says.

In directing the attention of the American public to "the need for providing a means of compensation for real and personal property losses directly resulting from evacuation" of Japanese Americans, Mr. Myer states:

"At the present time, the only recourse an evacuee has is to persuade a Congressman to introduce into Congress a private claims bill. This is an uncertain and time-consuming procedure. If we admit—and I think all fair-minded Americans will—that there is ample justification for such compensation, then a less cumbersome claims procedure should be worked out, specifically for evacuees, which will assure them prompt compensation for substantiated claims."

Of the second problem which needs attention of church and other interested groups, Mr. Myer says: "Our naturalization laws make it impossible for some aliens who are permitted to reside permanently in this country to obtain citizenship status. These special restrictions are based on racial origin and are directed against practically all Asiatics and peoples of the Pacific Islands.

"During the war, our naturalization laws were broadened to include Chinese under the quota system, but there are still some 185,000 persons resident in the United States and Hawaii who are not eligible to become naturalized citizens. Many of them have been in this country 20 years or more, are marri to citizens and have citizen children, ma of whom have fought with the United Stat Army during the war.

"The racial discrimination in our natura ization laws is reflected in state legislatio particularly on the West Coast. Restrictio in the Alien Land Laws are aimed at 'alie ineligible for citizenship.' . . . Our restricti state legislation precludes the possibility their having the equal economic opportuni which is their right as legal residents of th country.

"Legislation based on racial origin is i consistent with our democratic principles expressed in the Constitution and the Bill Rights. A further broadening of our imm gration laws to include the Asiatic peopl on a quota basis, as was done in the case the Chinese, would remove the last raci restrictions from these laws, and would co tribute substantially to our avowed intere in establishing better international relations

The Homemaker's Corner

Mrs. Harry A. Burnham

Owed to April

If you don't like puns, skip the title. N being able to write a poem that any edito would print, I just have to make my "ode into an obligation.

I wonder if everyone likes especially we their birth month. I am sure that I like Apr the best of all the months. I know that Apr is gray and blue; I know it is a disappoin ing month, meteorogically speaking. I thin the reason I like it is because it is so unpr dictable.

A balmy, sunny day woos you into th woods in search of bloodroot blossoms, wood violets, or the first unfolding leaves that ice-breaking plant, skunk cabbage. Whe you are too far from shelter to run for down comes an April shower. Well, yo asked for it. You knew it was April.

Some years ago I was visiting in a hom where lived an April woman. It may no have been her birth month, but she was ce tainly typically April.

Her husband said to me, "It is impossibl to ever become bored or dull when Mary i around. She is so unpredictable."

On a wet, soggy day, Mary said, "What nice, spongy day. You can almost squeez the moisture out of it."

Sitting on her porch one glorious summe evening, when the dew was sending to us th indescribable odor of clover and honeysuckl she said, "This is a candy-pull evening Doesn't it smell just like molasses candy?"

One morning her young son, Johnny, wa especially cantankerous. After repeated de mands, accentuated by stormy tears, fo something which he was not to have, Mar said, "We'll talk this over when it is fair an warmer."

Johnny looked at her in amazement, an soon he was laughing. "Didn't I tell you! said her husband to me.

It might be fun to be unpredictable occa sionally, and to remember that that is wha we owed to April.

Report on Russia

r. Edward C. Carter, president of Rus- Relief, addressed the National Inter- n Committee of that organization in Bos- on March 11th, and reported to them on recent trip to the Soviet Union. Mr. Car- spoke of the desire of the Soviet people friendship with America. Citing experi- s of his recent trip to the Soviet Union, mphasized the lasting impressions which f supplies, shipped through Russian Re- have made on the people of Russia. He arked that the warm feelings of friend- and appreciation generated by the re- t of relief supplies were lasting and per- l feelings: that Russian men, women, children receiving these supplies in times ire need would retain a feeling of friend- for the American people in spite of areas difference at the diplomatic or govern- tal levels.

urning to the problems of relief aid, Mr. ter said that, in the opinion of the board, sian relief must during this year make y effort to keep the flow of supplies roll- into Russia in order to strengthen the ties friendship between peoples of the two ntries—a factor which must not be over- ed in terms of permanent peace.

Mr. Carter commended the Inter-Faith mmittee on the work which it has done ong the Protestant denominations. Indi- ual churches have cooperated generously he program of Russian relief throughout country and the Protestant churches of erica have in one voice asserted their de- for friendship with the peoples of the iet Union. Yet, today, Mr. Carter said, face a situation in which we find the Prot- nt denominations raising vast sums of ney for overseas relief and rehabilitation h no allocation whatsoever made for the iet Union. Mr. Carter remarked that this ation, observed from the Soviet point of v, places the Protestant churches of Amer- in the company of other forces in this ntry which are unfriendly to the Soviet on. Mr. Carter feels that it is not the re of the Protestant churches to appear in light and expressed the opinion that he, onally, would like to see the Protestant n make a gesture of friendship comparable hat which the Jewish people have already le and have pledged themselves to con- e. The Jewish people, Mr. Carter pointed have established an outstanding record Russian Relief support.

n reply to discussion, Mr. Carter explained because of the way in which Soviet ned economy operates, it is not possible contribution to be made directly to church es of the Soviet Union. He further ex- ned that he discussed the question of ear- king contributions for particular faiths n religious leaders of the Jewish, Orthodox Baptist faiths. They all urged Mr. Car- o explain to the people of America that did not desire distribution of supplies sectarian basis and emphasized the value istribution where people received aid on basis of need alone. (Distribution of ian relief supplies is effected on this ba- Each religious denomination, they said, ved an equitable share when the sup- were distributed in this way. The lead- ers of each faith said that ear-marked contributions singled out the recipients when other people in the community whose needs were just as great might not be getting their share. Further, they said, they did not desire to have food and clothing unless they could all share it together. Mr. Carter pointed out that this was a truly Christian attitude and one which was not just a theory, but actually practiced by religious people throughout the Soviet Union.

"As I was crossing the bridge the other day," said an Irishman, "I met Pat O'Brien. 'O'Brien,' says I, 'how are you?' 'Pretty well, thank you, Brady,' says he. 'Brady?' says I. 'That's not my name.' 'Faith,' says he, 'and mine's not O'Brien.'

"With that we again looked at each other, an' sure enough it was nayther of us."—*The Haversack.*

SOMEWHERE THERE'S A MAN to whom the peal of church bells brings no responsive urge—who never knows the delight of hearing the voices of a choir lifted in glorious song—to whom no sermonic words ever give hope and comfort.

Go find this man if you do not already know him! Tell him of your church—tell him how much he needs the fellowship and spiritual satisfaction he will find there—tell him how much the church needs him, and of the good he may be able to do by lending his support to it. He may be simply waiting for this invitation. Don't let him wait any longer.

The magazine *Challenge* will help you gain his interest. *Challenge* is being used all over Methodism to enlist the loyalties of non-churchgoers. In a way it is like a letter from the church. It tells what the church is doing and what non-churchgoers are missing.

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Shouting Through Tears

WORLD OUTLOOK—The Home of World Methodism—in its May number will feature exclusive material from Japan, direct from its own correspondent—the only religious pressman to enter MacArthur's domain of the defeated.

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And That's Not All

In this remarkable May number of WORLD OUTLOOK there will be much more. Such as: A picture essay on "Methodism in Puerto Rico." Another on Brazil. "Forgotten Mission" (North Africa), by Mrs. Paul N. Garber. "Shanghai Apartment," by Emily Towe. How a Methodist hospital served men wrecked on the Alaska coast. How Hwa Nan College started home from Chine exile. The last days of the Methodist hospital destroyed in Manila. Dr. Helen Kim's report on the women of Korea. And much more.

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Chapel Talk: Unorthodox

(Continued from page 397)

that warms us with its enduring glow, and now and then lifts us in its flame to the most gorgeous intensities of human feeling.

I believe in *Beauty* whether it be found in the paintings of Leonardo, the perfection of Sonja Henie's skating, the music of the Boston Symphony Orchestra, the face of a happy child asleep, or in the slender silver-blue thread of Multnomah Falls in August; for when the veil is for a moment lifted on Beauty, which is the child of Truth, we have seen, I think, a fragment of eternity; and these miniature but completed experiences are of more import than all else that befalls us.

I believe in *Happiness* because it is a most pleasant state and seldom are our misfortunes, even the most grievous, sufficiently important to be permitted to deprive us of it.

I believe in *Man,* because I am biased in favor of ourselves and because since the days of Pithecanthropus erectus we have given this planet the most enterprising and spectacular administration it has ever known; and because, in spite of our animal natures, we have at times achieved, and will achieve, expressions of courage, tolerance, dignity and wisdom that should make the gods proud of us.

I believe in Life for no better reason than that I enjoy it.

I believe in the *Future,* not of the next year or of the next thousand years which may well see the rise and decline of many human achievements, but rather of that inconceivable span of ages that may witness the replacement of man and his successors by ever more worthy creations as the vast endless cavalcade of the universe unfolds; and it thrills me to reflect that, being born, I must be forever counted as one who has played a part in that pageant.

I believe in *God;* not in a petty executive who has time to concern himself like an O.P.A. inspector with my insignificant misdeeds; not in an indulgent heavenly father smothering his child's opportunity for self-reliant growth under a blanket of affection, but in a glorious God, the Creative and Integrative Power and Process of the Universe whose nature, beyond both the knowledge and imagination of men, is the *Truth* we seek, and in conforming to which we discover the universal beneficence that men everywhere have seemed to long for.—Reprinted from *The Churchman.*

Speaking Out

(Continued from page 389)

secular colloge today is Deism. . . . The secular college is definitely molding American culture into a non-Christian form." If there be truth in these statements, the question becomes of increasing importance, "Are the 'Christian' colleges of America positively religious, or are they to be reckoned among the secular' who thus fail their generation?"

We Methodists may not be free from some blame in this connection. Sometimes, indeed, it seems that we are a bit ashamed of bei Methodists and seek to change our name to explain that it really means nothing. P haps this temptation arises from the nati that Methodism is a negative and puritani sect; that the features which mark it from other denominations are a narrown and intolerance in belief and in practi which put it at the extreme end of the ortl dox line. But those who appreciate th Methodism is a big thing, the organized sult of that evangelical revival of the eig eenth century which had vast and benefic effects the world around, not only upon th ology and church organization, but upon erature, philanthropy, social reform and tional temper,—such, while they should unduly exalt themselves or their church, m rightly feel the glow of an honest pride being identified with the mightiest religio movement since the Protestant Reformati and more than that, at being allied Him who is the Head of this and of all t churches.

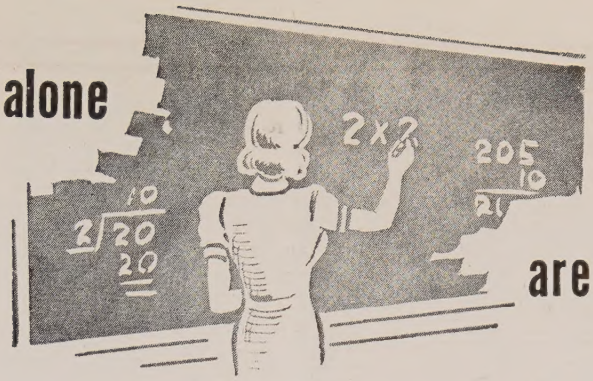
The Roman Catholics are not ashamed be known as Catholics and to speak out matters of personal religion as well as pub morals and policy. Several years ago, at dinner of a Christian association, I was s prised and profoundly moved by the turn t meeting took. One speaker after anoth prominent in business or social life, expiat on the physical and educational and recr tional work of the association, all of whi was truly admirable. But it was not until t introduction of Al Smith that a word w uttered which emphasized the "Christia as well as the "association." It was left a layman and a Catholic to lift the occasi to the level where it really belonged.

Should Christian institutions be afraid ashamed to avow their Christian purpo Are we forever to try to present "Haml with Hamlet left out? Is there any oth name given among men whereby we are be saved? If Christ is not what we ha thought Him to be, our preaching, our m sions, our evangelism, are unwarranted a absurd. But if He is what the historic chur has proclaimed through the ages, then He the one most important factor in the rem ing of the individual and in the slow upwa progress of humanity. The Christian fl with its crimson cross, might well find a pl not only in our churches, but in our colle and all our institutions of mercy and refor The Name which is above every name mi well be oftener on our lips, in humble proud avowal of the Kingdom in which claim citizenship. Our evangelism must be simply an invitation to come to chur but a call to come to Christ.

Recognizing gladly the many incenti to righteous living and the many forms which "the life external" may express its yet we must not spend our time in the futile struggle after fruits without roots, ter morals without religion, or after relig without Christ. We would do well to ca the spirit of what John Wesley wrote George Shadford: "I let you loose, Geor on the great continent of America. Publ your message in the open face of the sun, do all the good you can."

"Sir, we would see Jesus."

Blackboards alone



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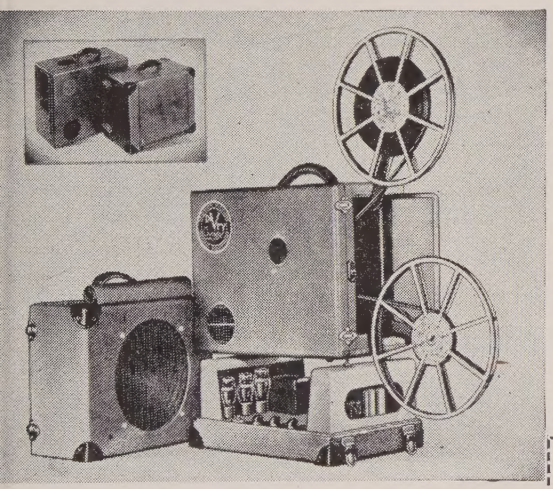

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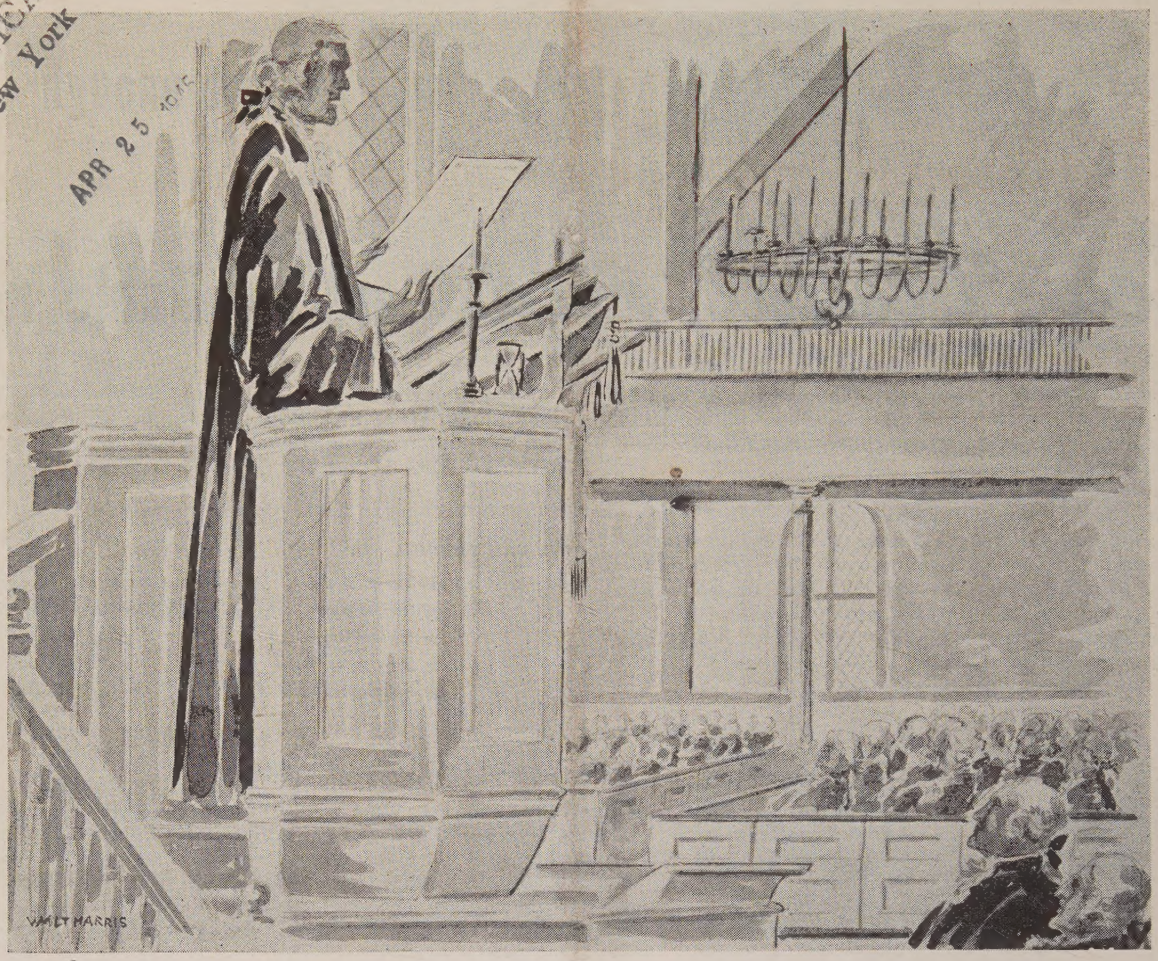

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